

To my dear Husband, on his
birthday anniversary, Feb. 171
Lovingly,
Lillie.

Stanley Marple,
Gordon Bible College,
Boston, Mass.



The Star of Bethlehem, heralding the advent
of the CHIEF CORNER-STONE of our faith
(see Ephesians ii. 20).

Corner-Stones of Faith

OR, THE
ORIGIN AND CHARACTERISTICS OF THE CHRISTIAN
DENOMINATIONS OF THE UNITED STATES

BY
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WITH CORROBORATIVE STATEMENTS
FROM EMINENT DIVINES OF THE LEADING
DENOMINATIONS

INTRODUCTION BY
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ON CHRISTIANITY IN INDIA AND ORIENTAL COUNTRIES



ILLUSTRATED



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PREFACE

THESE pages are the growth from a pamphlet published by the author, a few years ago, under the title of "Denominational Characteristics." He was at that time professor of pastoral theology and church institutions in Howard University, Washington, D. C., and the pamphlet was designed for use in his classes. That edition was soon exhausted, and a revision and enlargement begun, as there seemed to be a demand for it; and as the work of thorough revision was fairly undertaken, it became evident that a larger plan and much fuller treatment was needed.

The aim has been to present the different Christian denominations concisely, clearly, and accurately, so that the reader may obtain a general knowledge of their characteristics and a just appreciation of the place and importance of each of them in the religious life of our country. The difficulty of so stating the distinguishing features as to leave no room for criticism is enhanced by the fact that each separate religious body has within itself leaders of considerably different doctrinal and ecclesiastical opinions, while the history of each denomination reveals different phases of opinion as prevailing at different times. It would be impossible, of course, within the limits of a single volume, to give a complete and exhaustive history and description of each of our many denominations; but the author has endeavored briefly to show the facts of their origin and growth, and fairly to set forth their characteristics and spirit; and to supplement his work there is added, for each of the larger denominations, a statement by one

of its living leaders under his own name, giving a free and full exposition of his reasons for preferring the church of his connection.

Added to each chapter is a bibliography by means of which those who wish will be helped toward further study.

Special acknowledgment should be made to Dr. H. K. Carroll's "Religious Forces of the United States," and to the American Church History Series (thirteen volumes), of which that is Volume I. The assistance of the Rev. Franklin Noble, D.D., editor of the "Treasury Magazine," in examining, revising, and editing, has been invaluable. The excellent work of the publisher, especially in the illustrations, speaks for itself. Many of the illustrations are from old portraits, difficult to obtain, and of different form and style, but valuable in bringing before us founders and pioneers of the churches.

This volume is sent forth with the hope that a better acquaintance with the characteristics of the many denominations will tend to minimize the differences and help to truer Christian unity; that the "corner-stones of faith" may all be builded together with the chief Corner-stone, "in whom all the building fitly framed together groweth unto a holy temple in the Lord."

CHARLES H. SMALL.

THE PARSONAGE, HUDSON, O.,
April, 1898.

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INTRODUCTION

I HAVE examined with much interest and satisfaction Professor Small's work on the "Corner-Stones of Faith." I am not familiar with any other work which exactly takes its place, and a very useful place it is. Personally I am most deeply concerned with movements and tendencies toward Christian unity. I am convinced that this work will be a help in the direction of unification.

As we read these interesting histories of the different churches, and as we further read, with even deeper interest, the reasons which eminent men advance for their special church relationship and preference, we must feel that all are but parts of a greater whole, and derive their life and strength from Him who is the Head of the church. After all, our differences are small compared with our faith in God the Father, our unity in Christ, and our life through the Holy Spirit.

I am glad that this book has been written and made so interesting. I shall wish to have it at hand. I believe that it will help to strengthen faith, and that it will draw the disciples of Christ more closely together.

It is one of the hopeful signs of the times that the church is beginning to take a more intelligent interest in herself, in all the branches of the one Vine, Christ Jesus. The time of moral isolation is rapidly passing away. The twentieth century is upon us. The world will more and more look to America for guidance and inspiration. The problems of church life in our country are of supreme moment, and America may be a leader and guide toward the better church of the future. Such books as "Corner-Stones of Faith" will help American Christians to understand themselves and their neighbors and promote that peace, goodwill, and mutual coöperation which so many are coming to desire.

CHICAGO, ILL., March 1, 1898.

John H. Barrows

I

BEGINNINGS OF THE CHURCH

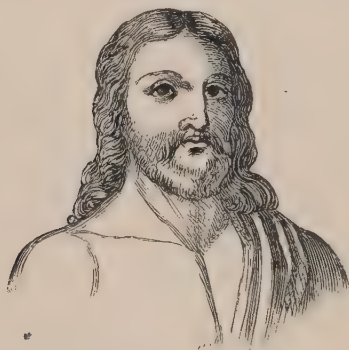
AT the present time, when so much is said and written about the divided condition of the church, the body of Christ, and the need of unity, a clear understanding of the differences between the various denominations is much needed. Certainly every honest effort to unite the divided members ought to be commended and furthered. But what are the elements to be united? What are the differences? What has made them? It is undoubtedly true that many people are strong adherents of the church of their childhood, with little knowledge of its characteristics. There are certain things about it that they like, certain methods and ways that are pleasing to them, and, above all, it is *their* church; they are loyal to their own. Are they aware that other denominations have some of the same acceptable features? A knowledge of the characteristics of other churches would perhaps be a surprise to them; they would realize how insignificant, in many cases, are the differences that separate them, and how easily they might be bridged. While, therefore, we are talking about unity, we ought to give some thought to the elements to be united. Our study will enable us to understand just what are the differences that separate Christian bodies, and help us to appreciate some of the difficulties that lie in the way of union; and, it is hoped, further the movement toward Christian unity, which is nearer, in many respects, than ever before.

It is our province to study the diversified elements as they now exist. But first let us indicate some things in reference to

THE CHURCH AND ITS BEGINNINGS

A church is the organized body of those who love God, united for the purpose of extending that love, and meeting together for worship and the administration of the sacraments. The church is an "institution which had its origin in heaven, which expresses the highest wisdom and love of our Father in heaven, which, including the richest part of human history, will find its full consummation in heaven, and which is called, in its final form, the kingdom of heaven."*

The church is the organized manifestation of the kingdom, the life of the kingdom in visible form. The church is a means to



Earliest known portrait of Christ.
(From the catacombs of St. Calixtus,
Rome.)



Portrait of Christ.
(From an emerald intaglio said to have
belonged to Emperor Tiberius.)

an end; the kingdom is that end. The kingdom is eternal, the church is temporal. The manifold wisdom of God is to be made known "through the church" (Eph. iii. 10). This visible mani-

* A. Hastings Ross, D.D., in "The Church-Kingdom," p. 1.

"The visible church consists of all those throughout the world that pro-

festation through the church is seen in local organizations. Here is where we find diversity.

1. At the beginning of Christian discipleship there was no church. The churches of apostolic times were not made; they grew, they developed as required. The necessity for the church was found very early in (1) the need of fellowship and worship; (2) the need of united activity. At the outset, churches were simply gatherings of Christian brethren, meeting for the most part in private houses. (See Rom. xvi. 5; Col. iv. 15.)



Coin of Constantine II. (312-340).

Showing the labarum, the standard with the monogram of Christ and the cross, adopted by Constantine I. on his conversion to Christianity



Coin of Constans (320-350), second son of Constantine I.

Showing the emperor holding the labarum in his hand.

2. As developed, the organization of the churches came to have the simple forms of existing associations: among the Jews, of the synagogue; among the Gentiles, of the political and religious associations of the time. In organizing the churches a council or board of elders was appointed, large or small, as the circumstances required. These were called presbyters or bishops.* Their duties at first were simply to direct the affairs of the church; they soon, however, assumed other and special duties; fess the true religion, together with their children" (Westminster Confession, xxv., 4).

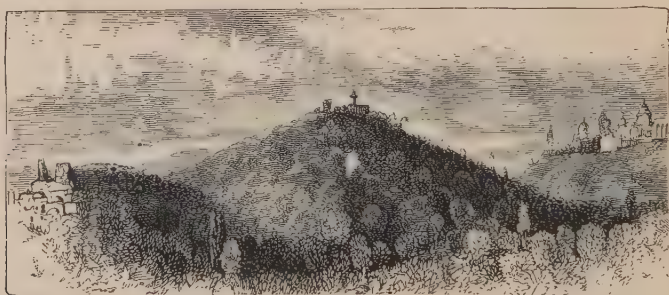
"A congregation of the holy in which the gospel is rightly taught and the sacraments rightly administered" (Augsburg Confession, Art. 7).

* "That 'presbyter' and 'bishop' are names for one and the same officer is practically indisputable" (Hatch, "Organization of Early Christian Churches," p. 38).

and one of the number (the president or chairman), after a time, asserted certain authority over the rest. Bishop Lightfoot says: "In other words, the episcopate was formed not out of the apostolic order by localization, but out of the presbyterial by elevation; and the title, which originally was common to all, came at length to be appropriated to the chief among them."

Another class of officers were deacons and deaconesses, subordinate to elders. They were overseers of alms (Acts vi. 2). "Evidence shows that upon occasion laymen could (1) teach or preach, (2) baptize, (3) celebrate the eucharist, (4) exercise discipline."*

3. At the first, each church was independent; there was no organized federation of churches. Each (1) decided its own affairs, (2) elected its own officers with the concurrence of the apostles. In some cases, no doubt, the apostles appointed whom-



Bethany.

Olivet.

Jerusalem.

ever they wished; in other cases there is little doubt but that the people had a voice in the matter. The elders "were appointed by *taking the vote of the people*, the apostles merely presiding over the choice" (Schaff, Bannerman, Alford, Lange, Stanley).† The independence did not exist by divine right; it was not ordained.

* Hatch, "Organization of Early Christian Churches," p. 114.

† Ross, "The Church-Kingdom," p. 116. See also "Meyer's Commentary" on Acts xiv. 23, with note by American editors (Funk & Wagnalls's edition). "Choose for yourselves bishops and deacons worthy of the Lord" ("Teaching of the Twelve Apostles," sec. xv.).

4. The creed of the early churches was a growth as well as the churches themselves. "Repent, and be baptized every one of you in the name of Jesus Christ," was enough. And "they continued steadfastly in the apostles' teaching." Later came the definitions and philosophical statements under the influence of contemporary thought, and the discussions and divisions which they brought.

5. The worship of the early Christians was very simple. They were often found together in "fellowship, and in breaking of bread, and in prayers." "There was an order of service, modeled, in a general way, on that of the synagogue; yet so that room should be left for free utterance on the part of individuals, as feeling might prompt. It is probable that in the lifetime of the apostles the Scriptures of the Old Testament were read in consecutive extracts, and that thus early the reading was attended by an exposition and application of the passage by him who conducted the worship. This was a copy of the synagogue practice; later the reading of the gospel also was introduced; and later still the apostolic epistles were connected with the other Scriptures in this public use. There were prayers, to which the people responded 'Amen,' and the singing of psalms and hymns. Not only were there extemporaneous prayers, but also effusions of song, on the part of individuals, and the exercise of the various gifts of the Spirit."* The ordinances observed by the early Christians were baptism and the Lord's Supper.

6. The early churches were very active. They were helpful to one another (Acts xi. 29, 30). They sent forth workers into new fields (Acts xiii. 1-3). They gave alms and ministered to the necessities of the saints. Justin Martyr writes in his first "Apology" (about A.D. 150) that at the close of their meetings "such as are in prosperous circumstances, and wish to do so, give what they will, each according to his choice; and what is collected is placed in the hands of the president (the head of the board of elders), who assists the orphans and widows, and such as through

* Fisher, "Beginnings of Christianity," p. 560.

sickness, or any other cause, are in want; and to those who are in bonds, and to strangers from afar, and, in a word, to all who are in need, he is a protector."

7. Persecution was encountered at the very beginning, and



Map of the catacombs of Calixtus, Rome.*

has marked the progress of Christianity from that day to this. At times the persecution has been more severe than at others, and it has taken various forms. The early Christians were persecuted by the Jews, the Greeks, and the Romans. They maintained and advanced the church amid severe and long-continued trials.

* From "The Catacombs of Rome," by W. H. Withrow, D.D. (New York: Eaton & Mains.)

The catacombs* give many evidences of what they endured as well as the Christian life and worship of the time. Despite the most persistent efforts to stamp out the church, it spread and grew. *Est sanguis martyrum seminarium ecclesiarum* ("The blood of the martyrs is the seed of the church"). Many suffered martyrdom, and martyr blood is still shed.

The great early persecutions ended on the adoption of Christianity as the state religion in A.D. 313, when the emperor Constantine adopted the cross as his stand-



Gallery with tombs, in the catacombs.

ard; and from that time the energies of Christian leaders were given less to the spread of the gospel over the earth, and the inculcation of a pure Christian life, than to the work of securing

* In the catacombs, or underground cemeteries, the early Christians found a refuge. Forty-two are known to have been so used. The most famous are those at Rome, named after Sts. Calixtus and Agnes, in which are found some of the most interesting inscriptions and other relics of early Christianity on the face of the earth. In their testimony we read the confession of faith of the early Christians, sometimes accompanied by the records of their persecution, the symbols of their martyrdom, and even the circumstances of

the church, now released from oppression, in the favor it had won. No longer under the ban, it strengthened its alliance



The baptism of our Lord.
(From the catacombs.)

with the government which protected it, and appealed to the judgment of refined and cultivated minds by scholarly apologies and careful definitions of its belief. This period has therefore been called the controversial age, because largely occupied with the discussion and shaping of creeds and formulas of doctrine, by which the church defined its position to cultivated men. The simple statement commonly known now as "the Apostles' Creed" was not enough;

and the Nicene and Athanasian creeds were formed to define the orthodox position as against the Arian heresy.

It was no less an age of more formal church organization, the their torture. The main galleries are from three to five feet wide and from six to twelve feet high; these underground galleries or chambers average one hundred and four feet below the surface; their aggregate length thus far explored is nearly six hundred miles.

presbyter-bishops of the second century growing into diocesan bishops, archbishops, and metropolitans.

The church's place of worship was no longer an upper chamber in the house of some modest Christian family. The church was invited into the dwellings of the rich and great, and into the palaces of kings; and accordingly the type of church edifice which has come down from this age is the *basilica*, the word meaning originally the royal palace. The basilica was built for the public audiences of the nobleman or prince, with a throne at the apse, and with nave and aisles to shelter the crowds who came to receive judgment. The basilica lent itself readily to public worship, the prince's throne (*cathedra*) becoming the seat of the bishop, and the "cathedral" church taking a princely place among the churches of the diocese, as the bishop became a ruler over the lower clergy. The advance was easy and natural until the organization of the churches had become a great hierarchical system.

The rapid decay of the Western Roman Empire in the fourth and fifth centuries, and its humiliating overthrow by the invading barbarians of the North, gave continually increasing importance to the rule of the Western bishops, who maintained their dignity and authority in their dioceses while the civil rulers were overthrown. The people, deprived of civil government in great degree, welcomed gladly the authority of their spiritual rulers, many of whom did a noble service to their flocks; and the Bishop of Rome came to be recognized by Western Christians as the most eminent and most worthy of their rulers, and so grew in authority.

The first great public assumption of universal papal authority was by Innocent I. (402-417) in his haughty letter to the bishops of Illyria, in which he claims that the Roman See "is the head of all churches."* This claim was resisted by many Eastern prelates, and its insufficiency conceded by more than one Bishop of Rome.

* Hardouin, vol. i., p. 1015; Hurst, "History of the Christian Church," vol. i., p. 726.

But political pressure would have secured its acceptance at last but for the conquest of Constantinople by the Turks in 1453. The fall of the Eastern Empire strengthened the Eastern bishops, just as those in the West a thousand years earlier had been



A primitive communion.
(From the catacombs.)

strengthened by the fall of the Western Empire ; and the victory of the Turks really kept the great Eastern half of Christendom independent of Rome.*

But while the Eastern Church thus maintained its independence it lapsed into a lifeless career, cut off from intercourse with Western Christendom and sympathy with its active progress, while in the West all opposition to the claims of Rome died out more and more. The great Augustine, Bishop of Hippo, in North Africa, 395-430, whose theological system underlies the Calvinistic systems of the Reformers as well as the orthodoxy of Romanism, was the author also of the Romish ecclesiastical system, and gave it a completeness which stood unshaken for centuries ;

* Howard, "Schism between the Orthodox and Western Churches" (London, 1892).

so that it has come about that in all Europe west of Russia, and so to us as descendants of western Europeans, the Roman Catholic Church is the oldest church. From that church came all our churches, however far the Reformation may have moved them from that original position. And so it has seemed proper, in considering the different existing denominations even in this new and modern land, to begin with that oldest of churches to-day extant. The method of our treatment will then be, beginning with the Roman Catholic Church, and showing what it is in America, to take up the other denominations of Christians, beginning with that which has departed least from Roman forms, and following with others in order as they have separated themselves more and more from this original.

By the convulsive throes of the Reformation communities of people were sent forth into the New World to develop and enlarge the ideas thus set free. The stormy Atlantic was a summer sea compared with the

persecutions and conflicts through which they passed, and which developed in them vigor, energy, and determination. Pilgrims, Puritans, Huguenots,



Symbolical doves: "In the peace of God."
(From the catacombs.)

Scotch-Irish, Quakers, Moravians, and the like, came here to enjoy in freedom their religious beliefs, which was denied them in their native lands.* More than one colony was settled by persecuted people from Europe. Nor must we forget the Catholics who came here with the explorers and later. The coming of each of the various peoples and the development of their ideas will appear in the sequel.

There are two great periods of our history—the colonial and the national. The former was the period of settlements and the

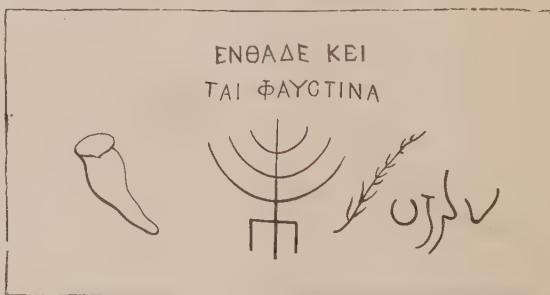
* See the author's article, "Some Elements in the Making of the United States," in papers of the American Society of Church History, vol. vii., p. 12.

establishing of the first churches in this country, e.g., the Congregational, the Baptist, the Dutch Reformed, the Episcopal, the Presbyterian, the Methodist, the Lutheran. To Massachusetts came first the Pilgrims, who were Separatists in England, landing at Plymouth in 1620. They were followed by the Puritans, who here embraced substantially the Congregational principles of the Pilgrims. Connecticut was also settled by the Puritans. The settlement of Rhode Island was by Roger Williams and his Baptist followers, where religious toleration was accorded. New York was settled by the Dutch, who brought with them the Dutch Reformed Church; but when New York came into the hands of the English the Church of England was established there. With the Dutch were the Lutherans. The Dutch and Lutherans settled also in New Jersey. The Swedes, who settled on the banks of the Delaware, brought with them the Lutheran Church. The first charter for a colony in Pennsylvania was granted to William Penn, a Quaker; but full privileges were given to others. Maryland was first colonized by the Roman Catholics, who granted religious liberty to all. But they were superseded in the control by the Church of



Symbolical palms and crown.
(From the catacombs.)

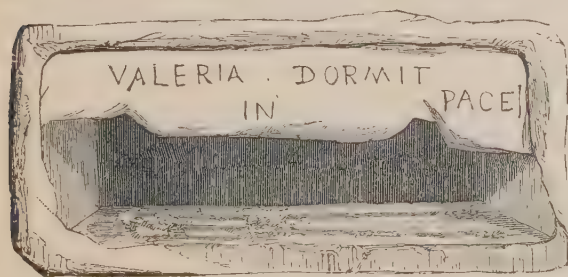
Slab from the Jewish catacombs: "Here sleeps Faustina."



all. But they were superseded in the control by the Church of

England. In Virginia, settled by the English, the Church of England was established, as also in the Carolinas and in Georgia. Moravians, under Count Zinzendorf, came to the colonies; Bethlehem, Pa., became the center of their work. Others to settle here were: Germans, who established the German Reformed Church, chiefly in Pennsylvania; the Scotch-Irish, with their Presbyterian principles; and the Huguenots, who settled in various places and joined the different Protestant churches. Toward the close of the colonial period the Church of England prevailed in New Hampshire, New York, New Jersey, Maryland, Virginia, the Carolinas, and Georgia. In Pennsylvania and Delaware there were various denominations. Congregationalism was established in Massachusetts and Connecticut, the Baptists in Rhode Island. But all this will be brought out more fully hereafter.

The national period has seen the growth and development of the foregoing with the separations



Christian burial-place, with the inscription: "Valeria sleeps in peace."

(From the catacombs.)



Statue of the good shepherd.

(From the catacombs.)

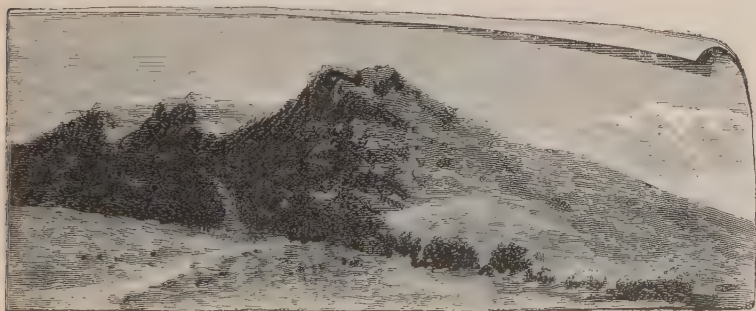
and natural outcroppings of new denominations. The additions took place for the most part after religious freedom was established. This



Ford of the Jordan.

The supposed site of the baptism of Christ, Mount Hermon in the distance.

did not obtain at first; for in all the colonies there was a more or less close connection between church and state, and in consequence of this there was not full religious liberty. Some colonies were more tolerant than others. There was almost universal opposition to the Roman Catholics in the colonies until the Revolution. Little encouragement was given to new sects. But the American spirit, as it may be called, brought forth naturally and in due time religious freedom in the United States. When the Federal Constitution was framed, religious liberty was provided for. "The United States," says Dr. Schaff, "furnishes the



Horns of Hattin, or Mount of Beatitudes.
Here our Lord is supposed to have uttered His Sermon on the Mount.

first example in history of a government deliberately depriving itself of all legislative control over religion."* Each State, however, was left free to deal with religion as it pleased. Some were slow in cutting the cord between church and state: Connecticut in 1818; Massachusetts in 1833. Religious freedom was the natural outcome of the diverse elements making this nation, and doubtless the large number of denominations in this country have arisen in large part by reason of the cosmopolitan character of our population, and the liberty to worship God according to the dictates of one's own conscience.

* "Church and State in the United States," p. 23.

Toward the close of the colonial period occurred the Great Awakening, a revival movement that began about 1735 and spread throughout the colonies. A large number were added to the churches. The leader in the movement was Jonathan Edwards; Whitefield and others participated in it. Following this, and for several years previous to the American Revolution, and continuing for some years after, there was a religious decline in the colonies. The struggle for national independence absorbed



"The disciples were called 'Christians' first in Antioch" (Acts xi. 26).

largely the attention, the interest, the means, and the activity of the people. At the beginning of the century a revival movement set in that had wide results. A zeal for evangelization was aroused. Many young men from the colleges entered the ministry, and became enthusiastic to travel westward. A religious literature began to be produced and circulated. A large missionary work both at home and abroad was started and has been and is being done by American Christianity.

Any classification of the denominations is attended with diffi-

culty because of the variations and interlappings. We will therefore present them in convenient groups, the order followed being suggested by the form of government. Beginning with the hierarchal, we pass on through the representative to the independent. Other affiliations and differences will appear as we proceed, and also in the summary.

To enable the reader to understand more readily the references to forms of polity or government, and the characteristic teachings, some definitions and explanations are necessary.



Caesarea, where the gospel was first preached to the Gentiles, and Cornelius became the first convert (Acts x.).

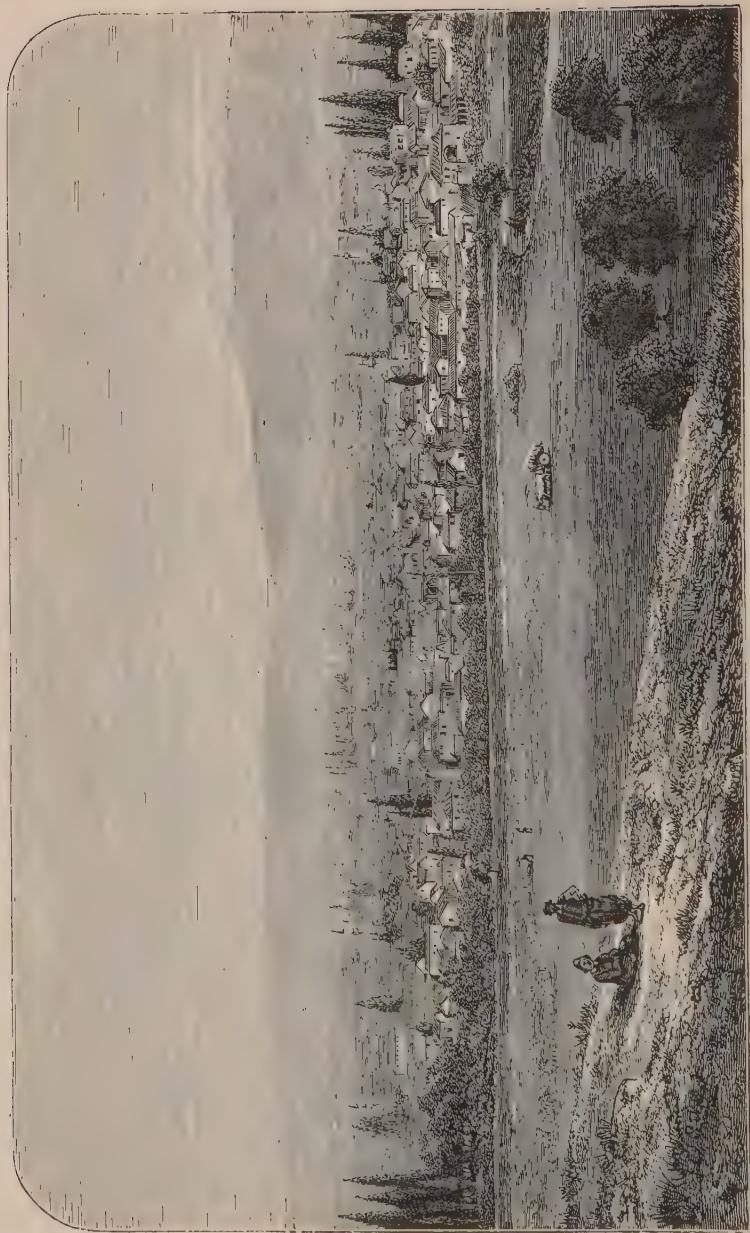
There are four general theories of government, viz.:

1. Hierarchal, or monarchical, in which the authority is vested in one man with subordinate functionaries.

2. Prelatical, in which the authority is vested in the order of clergy.

3. Representative, in which the authority is vested in a representative body.

4. Independent, in which the authority is vested in the local church itself. We shall have occasion frequently to refer to these.



Thyatira.

Here Lydia became the first convert in Europe (see Acts xvi. 14).

The two leading doctrinal systems, around which all others more or less revolve, are known as Calvinism and Arminianism. The main features of these are as follows.

CALVINISM, or the Augustinian system, as it is sometimes called, *teaches* :

(1) That the whole race have become sinful through the first man, Adam, and are under the curse, where they might have been left, but it has pleased God to choose some to holiness and eternal life, and pass by others. This choice is due to the wise and holy counsels of God's own will.

(2) That in carrying out His purposes God provided a satisfaction for sin by the gift of His own Son, whose death offered a sufficient sacrifice for the sins of the whole world; and yet the atonement thus made avails only to those who were chosen of the Father; these alone are redeemed.

(3) That such a provision is necessary because of the universal and total corruption of the race, all men being by nature aliens from God and children of wrath, and wholly unable to deliver themselves from this condition.

(4) That the hopeless condition of men is overcome by divine grace, through which men are enlightened, renewed, and saved, and by which they are spiritually quickened and sweetly inclined to accept the truth.

(5) That those who are thus renewed are finally saved, for God is faithful, and in due time recovers them and preserves them unto salvation, a result by no means due to believers' own merits or strength, but only to the gratuitous and merciful purpose of God.

ARMINIANISM *teaches* :

(1) That God has indeed made an eternal decree, but only on the condition that all who believe in Christ shall be saved, while all who refuse to believe must perish, so that predestination is only conditional.

(2) That Christ died for each and every man, but only those who believe are really saved by His death.

(3) That no man is of himself able to exercise a saving faith, but must be born again of God in Christ through the Holy Spirit.

(4) That without the grace of God, man can neither think, will, nor do anything good; yet that grace does not act upon men in an irresistible way.



(5) True believers are able, by the aid of the Holy Spirit, victoriously to resist sin; but they may by their own remissness fall from grace.*



Supposed site of Cana of Galilee, where Christ performed His first miracle (John ii. 1-11).

The main point of difference between the two systems is that Calvinism emphasizes divine sovereignty, and Arminianism emphasizes man's free will.

Calvinism finds expression, with more or less change, in the Westminster Confession, the standard of the Presbyterian Church; in the Canons of Dort and the Heidelberg Catechism,

* See "Concise Dictionary of Religious Knowledge," edited by S. M. Jackson, D.D.; also "Schaff-Herzog Encyclopedia"; Charles Hodge, "Systematic Theology," vol. ii., pp. 333, 327. The student is referred to Schaff's "Creeds of Christendom" for an analysis and history, with the text of the various creeds and standards of the churches.

the standards of the Reformed churches; and in the Thirty-nine Articles, the standard of the Episcopal Church. The system has received various modifications through different schools of thought in this country as well as elsewhere. Arminianism is the doctrinal system of the Methodists.

The two statements to which frequent reference will be made are the Apostles' Creed and the Nicene Creed, which were adopted by the early church before its separation into different denominations, and which are now accepted both by Roman Catholics, the Greek Church, and most Protestants. They are as follows:

The Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth:

"And in Jesus Christ His only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell: The third day He rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen."

The Nicene Creed was prepared by the Council of Nicæa in 324 A.D., and enlarged by the Council of Constantinople in 381 A.D. The reading of the Episcopal Prayer-book is given here:

"I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

"And in one Lord Jesus Christ, the only begotten Son of God; Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made: Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate;

He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And He shall come again,



Jerusalem from the Mount of Olives.

with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

“And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshiped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.”

For further study the reader is referred to the following:

“The Beginnings of Christianity,” George P. Fisher, D.D (New York, Scribners).

“History of the Christian Church,” Fisher (Scribners, 1887).

“Organization of the Early Christian Churches,” Hatch.

"The Apostolic Church," Thatcher.

"History of the Apostolic Church," Schaff.

"A Short History of the Christian Church," Bishop John F. Hurst (Harpers, 1893).

"History of the Christian Church," Henry C. Sheldon (New York, T. Y. Crowell & Co., 1894).

"Christianity in the United States," Daniel Dorchester (Hunt & Eaton).

"The Religious Forces of the United States," H. K. Carroll (Christian Literature Company, 1893).

"Religion in America," Robert Baird (Harpers, 1856).

"Short History of the Church in the United States," Bishop Hurst (Chautauqua Press, 1890).



Site of Capernaum.



Railroad from Jaffa to Jerusalem.

fifty-four and one half miles in length; completed in 1892, superseding the Oriental caravan travel.



St. Peter's Church and the Vatican Palace, Rome.

St. Peter's was founded 306 A.D., by Constantine; present building begun 1506; completed 1626. The Vatican Palace, in the distance at the right, founded 300 A.D.; the residence of the Pope. For centuries it suffered neglect and decay, but is now the grandest palace in the world, with upward of eleven thousand rooms.

II

THE ROMAN CATHOLIC CHURCH

THE Roman Catholic Church is distinguished by its monarchical-government power vested in one man, with subordinate functionaries, the infallible primacy of the Pope, the theory that the way to Christ is through the church, and that it is the only true church and the custodian of the truth. But the distinguishing features will appear more fully in the sequel.

1. HISTORY.—The primitive churches that existed for a time in the simple New Testament character soon began to centralize about the churches in the principal cities, as, for example, Alexandria, Ephesus, Antioch, and Rome. A church, with its bishop, in a commanding place would easily and naturally acquire precedence over surrounding bishops and their churches. This was the beginning of the hierarchical system, which grew, as we have seen, into the supremacy in Western Christendom of the church at Rome and her bishop. The power and position of Rome were natural, because it was the capital of the world, to which all men looked with reverence; because it was the seat of the principal church, many churches in the West having been planted by it and having received aid from it; because in times of early controversies the Roman bishop stood sufficiently aloof to acquire great importance and advisory influence over the contending parties. All this was a growth. It was helped on by the con-

version of the Roman emperor early in the fourth century. Around Rome developed a mighty power that extended itself to



Bronze statue of Peter.
(St. Peter's Church, Rome.)

a more or less controlling influence over the thrones of Europe, the development reaching its culmination when, in the year 800, Charlemagne had himself crowned at Rome as universal emperor, receiving the benediction of the Roman bishop, or Pope, and in return accepted the Pope as the universal bishop of Christendom. The history of the church in the middle ages is closely interwoven with the political history of Europe.*

The universal authority of the Pope, and the unity of the Roman Catholic Church as the one and only church, was hardly questioned in western Europe till the sixteenth century. Then, however, the Protestant Reformation withdrew the dif-

ferent bodies of Protestants from Rome, and despite its claims

* See Fisher's "History of the Reformation," p. 17 *et seq.*

the Roman Church was left a separate body, and as such history must consider it.

Until 1870 the popes held temporal domain in Italy—the Papal States. The territory was granted to Pope Stephen III. by Pepin, King of France, in the eighth century, he having taken it by conquest from the Lombards, who had become a menace to the popes. Thus began the temporal power of the popes. This was taken from them by Victor Emmanuel II. in 1870. At present the Pope has no political power; he is subject to the laws of Italy, and therefore considers himself a prisoner in the Vatican.

The first Christians to come to America were the Roman Catholic Spanish and French explorers and colonizers. The two oldest towns in the United States, St. Augustine and Santa Fé, were settled by them in the sixteenth century. Together with the search for gold was the laudable desire and endeavor on their part to convert the Indians. Wherever the Spanish and French explorers went they set up the cross. Unfortunately, however, they did not manifest

the spirit of Him who died on the cross. But the missionaries who accompanied and followed them showed commendable zeal and fidelity. These missionaries were self-sacrificing men who endured great hardships, and many of them met death. They and their successors established numerous mission stations and did a large work—a work marked by great activity and remarkable persistence in overcoming difficulties.

The first English Catholics established a colony in Maryland, in 1632, which had been granted to Lord Baltimore, a Roman



Cecil Calvert, Lord Baltimore.
Founder of Maryland.

Catholic. Their first settlement was St. Mary's. Full religious liberty was granted by them to all Christian sects. This, no doubt, was because it was good policy; nevertheless, all honor is due them for doing it. As the Protestants increased in that



St. Joseph's Cathedral, St. Augustine, Florida. Dating from the early Spanish settlement in 1565, and still in use.

colony Catholic rights were curtailed from time to time, and not fully restored until the Revolution.

Roman Catholics had little opportunity to multiply in the colonies, by reason of the restrictions placed upon them. In most of the colonies they found no toleration. This was changed after the Revolution, and Catholics came to stand upon an equal footing with Protestants, nominally at least. While they met with little encouragement in some of the older colonies, yet in the newer territory they spread quite rapidly.

In 1784 the Rev. John Carroll was appointed prefect apostolic by the Pope. At that time there were only about 30,000 Catholics in the United States; of these 15,800 were in Maryland, 700 in Pennsylvania, 200 in Virginia, 1500 in New York, the rest in the outlying territory.

In 1790 Carroll was consecrated the first Catholic bishop in the United States, over the diocese of Baltimore, and their ecclesiastical organization was fully begun.

The diocese of Baltimore soon grew into a province, with Carroll as archbishop. With energy and ability he laid broad and deep foundations, and gave the Catholic Church a splendid start. He died in 1815, a man worthy of the high esteem of Protestants as well as Catholics. A great American and a great churchman, he molded the diverse elements of the American Catholicism of his day into a unity which the vicissitude of time and the seemingly adverse influence of a vast foreign immigration have not destroyed. The Americanism of Carroll is a precious heirloom and a lasting inspiration to the churchmen of to-day.*

Until 1846 the Archbishop of Baltimore was the only metropolitan in the United States. His province was a large one, however, for the Catholics had made a great increase, mainly through immigration, and numerous dioceses had been added. In that year two new provinces were formed, and others followed



Samuel de Champlain (born 1567, died 1635).

First governor of Lower Canada and discoverer of the lake that bears his name (1609).

* O'Gorman's "History of the Roman Catholic Church in the United States," p. 298. This is vol. ix. of the American Church History Series, and will be found by the student an excellent and readable history.

as the church spread into the West. There are now fourteen provinces and seventy-three dioceses in the United States.

2. ORGANIZATION.—The Pope is the head of the church, the Vicar of Christ, being, as Catholics believe, the successor of St. Peter in continuous, unbroken line. They believe that Peter was the first Bishop of Rome, where he suffered martyrdom, that Christ conferred on him the first place of honor and jurisdiction in the government of His whole church, and that the same spiritual supremacy has always resided in the popes. Protestants, on the other hand, claim that no primacy was given to Peter, that a like power was conferred upon the other apostles (Matt. xviii. 18; John xx. 23). Even if Peter dwelt for any length of time at Rome, it is denied that he was bishop of the church there. Against the monarchical power of the Pope the Protestants urge that Christ rebuked the spirit of preëminence among His disciples (Mark ix. 33–37; Matt. xx. 20–27). “Monarchy in spiritual things does not harmonize with the spirit of Christianity” (Neander). But it is not our province to enter upon this controversy, simply to state the positions.

The Pope is aided in the exercise of his functions as head of the church by a College of Cardinals; these, with the Pope, form the consistory. But the Pope has “plenary, episcopal, ordinary, and immediate authority over each and every member of the church.” One of the cardinals is the Rt. Rev. James Gibbons, archbishop of the primatial see of Baltimore. In 1893 an apostolic delegate, Mgr. Satolli, was sent to represent the person of the Sovereign Pontiff. He was not an ambassador, but an ecclesiastical representative, with such authority as was communicated to him by the Pope. Mgr. Satolli was recalled in 1896, and succeeded by Mgr. Martinelli.

The Roman Catholic Church is divided, for the purpose of ecclesiastical government, into provinces, over each of which is an archbishop; these are divided into bishoprics or dioceses, each governed by its own bishop; each diocese is divided into parishes, over each of which is a priest. The discipline of the whole

church belongs to the Pope and his subordinates; he may call a general council to aid in affairs. The archbishops convene provincial synods, and the bishops diocesan synods, made up of the clergy only, to promulgate laws. The people have no participation in all this. However, in the local congregations boards of laymen are elected to look after the finances and other temporal affairs of the church, under the supervision of the priest. It is a well-organized monarchical system. Three plenary councils have been convened in Baltimore (1852, 1866, 1884), in which many decrees were adopted for the teaching and discipline of the whole church in this country. The church in the United States is under the control of the *Congregatio de Propaganda Fide* in Rome. Catholics have numerous well-established organizations for educational and charitable purposes. Many consecrated women are engaged in the work of these institutions. Who has not seen the familiar figures of the Sisters of Charity, as they go to and fro on their work of mercy? All the clergy of the Roman Catholic Church are strictly bound to celibacy; the marriage of one in orders is invalid according to the church law.

3. TEACHING.—The Roman Catholic teaching in reference to the person and work of the Trinity is, for the most part, the same as that of Protestants. They teach that there is but one God, who is infinite in wisdom, power, goodness, and in every other perfection; in this one God there are three distinct persons—the Father, Son, and Holy Ghost, who are equal.

But the fundamental teaching of the Catholic Church was early set forth by Irenæus (second century): "Where the church is, there is the Spirit of God, and where the Spirit of God is, there is the church"; which was still further carried out by Cyprian: "Whoever he may be, and whatever he may be, he who is not in the church of Christ is not a Christian." That is, out of the church there is no salvation. Catholics, however, recognize baptism by heretics, laymen, and nurses, and say those of other communions who have been baptized will be saved. As members are baptized into the church, this leads to the doc-

trine of baptismal regeneration ; i.e., baptism is necessary to salvation.

While Roman Catholics teach that the way to Christ is through the church, Protestants teach that the way to the church is through Christ—Christ is the door, and not the church. Catholics emphasize as the marks of the true church her unity, sanc-

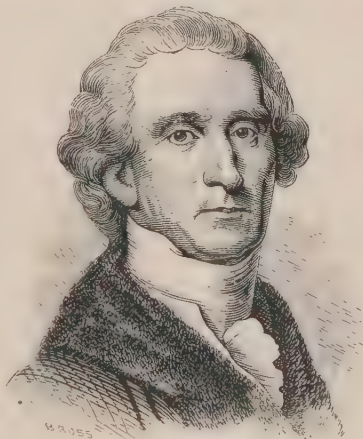


Father Marquette, the first Jesuit missionary, exploring the upper Mississippi, 1673.

tity, catholicity, and apostolicity, together with the infallibility of her teaching and the perpetuity of her existence. A great deal is made of the teaching that the church is the custodian of the truth. God has left a divinely given Word to a divinely appointed agent, preserved from error by the special guidance of the Holy Spirit. The Catholic Church claims to exercise the prerogative of infallibility in her teaching. Her ministers always

speak from the pulpit as having authority, and their utterances are received with implicit confidence. "Preaching the same creed everywhere and at all times, teaching holiness and truth, she is, of course, essentially unerring in her doctrine; for what is one, holy, or unchangeable must be infallibly true."*

The Roman Catholic Church teaches that there are seven sacraments, "instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one—to wit, baptism, the Lord's Supper, confirmation, penance, extreme unction, ordination, and matrimony,—and that they confer grace."† Protestants accept only the first two as sacraments of the church. Catholics teach that a sacrament is a visible sign, instituted by Christ, by which grace is conveyed to our souls, and that three things are necessary to constitute a sacrament, viz., a visible sign, invisible grace, and the institution by our Lord Jesus Christ.



Charles Carroll.
One of the signers of the Declaration of
Independence (1776).

The Catholic mode of *baptism* is by pouring, though they recognize as valid both immersion and sprinkling; the idea is that there should be flowing water. Baptism is necessary for all, children as well as adults. But should one be unable to be baptized for any good reason, having the desire, he may be saved by the *baptism of desire*.‡

With reference to the *Lord's Supper* they teach that "in the most holy sacrament of the eucharist there is truly, freely, and

* Gibbons, "Faith of our Fathers," p. 85.

† Creed of Pope Pius IV.

‡ Gibbons, p. 311.

substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ"; and that "there is made a conversion of the whole substance of the bread into the body and the whole substance of the wine into the blood; which conversion the Catholic Church calleth transubstantiation."*

In the communion only the officiating clergyman partakes of the wine; all the others communing, even the bishops and priests present, receive the bread only. The sacrifice of the mass is made every day by the priests as a perpetual memorial of Christ's sacrifice on the cross. In it the bread and wine are consecrated into the body and blood of Christ. The people are required to be present only on Sundays and holy days; they do not, however, partake of the elements. The service is in Latin, the people having a translation.

Confirmation is the receiving of the Holy Ghost by baptized persons through the imposition of the bishop's hand, accompanied with prayer and the unction or anointing of the forehead with holy chrism; it is to the end that they may steadfastly profess their faith and lead upright lives.

Penance on the part of the penitent is contrition, confession, and satisfaction, and on the part of the minister the absolution pronounced by the authority of Jesus Christ. The penitent confesses to the priest, who forgives the sins and pronounces absolution in the name of Christ. The Protestant believes that only God can forgive sin, that Christ is our only Mediator.

Extreme unction, called "extreme" because it is usually the last of the holy unctions administered by the church, is the receiving of spiritual succor by the sick, and even bodily strength when it is conducive to their salvation, through the anointing with holy oil and the prayers of the priests.

Ordination and *matrimony* are services of special sacredness and importance to Protestants, but they do not exalt them to the place of sacraments.

Catholics believe in a *purgatory*, a middle state of temporary

* Creed of Pope Pius IV.

punishment, allotted to those who have died in venial sins or who have not satisfied the justice of God for sins already forgiven. While the souls detained therein cannot help themselves, they may be helped by the suffrages of the faithful. This naturally leads to the dogma of the utility of praying for the dead who are exiles from heaven and fit subjects for divine clemency. The invocation of the saints reigning together with Christ is considered useful and salutary, and their relics are venerated.

In 1854 was promulgated the doctrine of the *immaculate conception* of the Virgin Mary. "That the Blessed Virgin Mary, by a singular grace and privilege of Almighty God, in view of the merits of Christ Jesus, the Saviour of mankind, has been preserved free from all stain of original sin." She alone of all the children of Adam was exempt from sin. They teach that Mary is the mother of Christ's divinity as well as of His body. She is honored as a saint and invoked as an intercessor. Catholics hold that Mary had no other children, while many Protestants believe that Jesus had brothers and sisters.

In 1870 the infallibility of the Pope was decreed by the Vatican Council. It was a doctrine already held, but not defined. They thus define: "That the Roman pontiff, when he speaks *ex cathedra*,—that is, when, in the discharge of the office of pastor



Most Rev. John Carroll.

First bishop of Maryland and of the United States (born 1736, made bishop 1789, died 1815).

and doctor of all Christians by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, by the divine assistance promised to him in blessed Peter,—is possessed of that infallibility with which the divine Redeemer willed that His church should be endued for defining doctrine regarding faith and morals.”*

By *indulgences* Catholics do not mean, as is sometimes charged, the permission to commit sin; but it is a releasing to true penitents of the debt of temporal punishment which remained due to their sins, after the sins themselves, as the guilt and eternal punishment, had been already remitted by the sacrament of penance or by perfect contrition. Contrition and penance are necessary. Indulgences do not remit sin or license to sin; they remit punishment. It is admitted that they have been abused.

Numerous feast-days and fast-days are appointed for the faithful. The church is extremely ritualistic. Various ceremonies accompany the different services of the church, and sacred vestments of varied character are prescribed for the priests, varying according to the ceremony to be performed. In the saying of prayers strings of beads are used. A rosary is a series of fifteen prayers in three parts, with a string of beads on which to count them.

THE DOUAY BIBLE.—The translation of the Scriptures accepted by the Catholics is the Douay Bible, a popular name given to a translation into English prepared by Roman Catholic divines, the Old Testament at Douay (1609–10), the New Testament at Rheims (1582). It was made from the Latin Vulgate version of Jerome, and does not differ in important particulars from the English Bible used by Protestants. The difference is in the interpretation of the Scriptures, in which Roman Catholics insist upon the necessity of following the fathers. It belongs to the church, and not the individual, “to judge of the true sense and interpreta-

* See an excellent article on the “Limits of Papal Infallibility,” by the Rev. James Conway, in the “American Catholic Quarterly Review” for October, 1893.

tion of the Scriptures." They are "not to take and interpret them otherwise than according to the unanimous consent of the fathers." The Roman Catholic Church maintains that there is an unwritten Word of God over and above Scripture. This is the traditions of the fathers.

In the Roman Catholic Church we find a strong, compact, and efficient system. She has held her own so long, amid so much opposition, she has kept up her growth and exerts such power to-day, that Macaulay is led to say, "And she may still exist in an undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."* This is a flight of the imagination, but it gives this thoughtful writer's estimate of the strength of the Catholic Church. Protestants are wont generally to view with alarm the spread of Catholicism, but few will deny that amid the false there is the true and the gospel, and that there are devout Catholics "with a deep longing for God," who have accepted "the universal church as the custodian of Christ's revelation to men," who have assimilated that revelation till it is actually their own and has become as personal to them as if made for themselves alone, advocating it by word and exemplifying it by deed.†

THE OLD CATHOLIC CHURCH seceded in 1870, rejecting the new dogma of the infallibility of the Pope, holding that he is simply a bishop entitled to the primacy of honor. They allow their priests to marry, and regard auricular confession and fasting as optional. They venerate saints, revere the monastic life, and acknowledge seven sacraments. Mass is permitted to be said in the vernacular and not restricted to the Latin. There are only a few hundred in the United States.

THE REFORMED CATHOLIC CHURCH is the result of a movement on the part of a few priests of the Roman Catholic Church who

* Essay on Ranke's "History of the Popes."

† See "Why I am a Catholic," by the Rev. Walter Elliott, in "Why I am what I am."

have renounced that communion and become Protestants. There are about a thousand in this country, nearly half of them being in New York. They are engaged in evangelistic work, mostly among Roman Catholics.

THE GREEK CATHOLIC CHURCH, often called Uniats, is in accord with the Roman Catholic Church in teaching that the Holy Spirit proceeds from the Son as well as from the Father, thus differing from the Orthodox Greek Church. They use the Greek language in the ritual, permit the lower clergy to marry, and administer the communion, both bread and wine, to the laity.

THE GREEK CHURCH, calling itself the "Holy Orthodox Catholic Apostolic Church," has but few congregations in the United States, though it is one of the greatest communions of the Old World, is the state church of Russia, and is more closely allied to the Roman Catholic Church than any other, being, as some one has said, "a truncated papacy;" that is, they do not have a pope: the power is vested in the clergy. The Greek Church is governed by the Holy Synod of St. Petersburg. They believe in the infallibility of the church and in the seven sacraments of the Roman Catholics; the doctrinal difference, and that which caused the separation, is the teaching that the Holy Spirit proceeds from the Father alone, instead of from the Father and the Son (*Filioque*). There are about thirteen thousand members of this church in the territory of the United States, chiefly in Alaska. From the early day when its patriarchs resisted the assumptions of the Roman bishop, it has remained the great Eastern Church, and it is now the state church of Russia, Greece, and the church of most of the Christians in Turkey.

It is gratifying to note the growing American spirit among the Catholics, especially on the part of some of their leading men. It is to be hoped that the wise counsels and the liberal spirit toward American institutions of such men as Archbishop Ireland and Bishop Keane will prevail. It will mean less need for protective associations, and far less strife and bad feeling. There ought to be room in this free land for the activities of both the Protestants

and the Catholics without hostilities and with a better feeling between them, which will obtain when there is a better understanding each of the other and when the spirit mentioned grows and is reciprocated. And this can be done without either surrendering their principles or lessening their activities. May that day be hastened!

The student who desires to pursue further the subject of this chapter will find the following works especially helpful:

"The Faith of our Fathers," Cardinal Gibbons (Baltimore, John Murphy & Co., 1891).

"The Catholic Christian Instructed," Challoner (New York, P. J. Kennedy, 1890).

"A History of the Roman Catholic Church in the United States," Professor O'Gorman (New York, Christian Literature Company, 1895).

"History of the Catholic Church in the United States," De Courcy and Shea (New York, Kennedy).

Articles on "Roman Catholic Church" in "Schaff-Herzog Encyclopedia," and in Jackson's "Dictionary of Religious Knowledge."

Several articles in "Timely Topics" (New York, E. B. Treat & Co., \$1.50).

For statistics see Appendix.



St. Patrick's Cathedral, Fifth Avenue and Fiftieth Street, New York.

WHY I AM A CATHOLIC

BY DR. EDWARD MCGLYNN

WHEN I received the very courteous invitation to tell why I am what I am, I instantly felt, without a moment's deliberation, that it was a clear duty for me to accept with thanks the call that had come to me. I felt that it would be unworthy of me in spirit to refuse, whenever called upon, to give a reason for the faith that is in me. I am, therefore, glad to be here to-night; and I will ask of our Father in heaven to help me so to present the truth to your minds that you may go away strengthened, comforted, with the glorious conviction of God's truth. I beg of the same Father in heaven not to permit a good cause to suffer from the imperfection of its advocate.

Why am I a Catholic?

I am a Catholic by the grace of God—because, even before I had the use of reason, within a few days of my birth, I was regenerated in the full sacrament of baptism, and therein received a spiritual grace of soul that predisposes the mind and heart of man to accept revealed truth and to be the readier to obey divine injunctions.

When, then, in early boyhood and in my youth I had the books of learning conveying the teachings of the Catholic Church, the doctrines that she declares to have been revealed and committed to her teaching, when, as a part of this teaching, I learned of those sacraments the administration of which has been com-

mitted to her hands, I was predisposed by that grace of faith to accept with docility those teachings, to receive those holy sacraments, governing all the principles of God's law. I have never consciously, even in my innermost thoughts, sinned against this Catholic faith. I have never yet permitted myself to doubt in the least the divine mission of the holy Catholic Church to make disciples in all the nations to fulfil the promises to the brethren



Dr. Edward McGlynn.

of Christ. I have never permitted myself to doubt the teachings of the Catholic Church, because my reason never demanded that I should. On the contrary, my reason demanded, ever and always, that I should give absolute assent to all the defined doctrines of the church and pay reverence to all that she declares to be sacred.

Faith is the highest exercise of reason. An act of faith is so far from being something contrary to reason that it requires the highest exercise of rea-

son. It is only a rational nature that is capable of the virtue of faith. An act of faith is an act of instinct and of the will.

It is therefore, I say, that I am a Catholic, not merely by the exercise of my reason, but first of all by the grace of God.

Revealed faith requires us to believe mysteries that are above reason, things that we know to be true, although we can never hope fully to comprehend them. But we must be able in some measure to apprehend them, else it were idle to ask us to place any faith in them.

There is a syllogism, a perfect logical process ; it is something like this : God is infinite in His attributes. He has infinite wisdom and goodness and truth, infinite power, without beginning, without end. God is the order of all things. With Him we live and move and have our being. These great fundamental truths of religion concerning the existence of God, concerning His attributes, concerning our relations to Him as our teacher, are a part of any religion. Men everywhere have, more or less clearly or more or less obscurely, some conception of these great fundamental truths. St. Paul expressly tells us that we ought, we must, rise from contemplation, by the use of reason, of the visible things of God to the knowledge and contemplation of the invisible things of God, even of His very Godhead.

God is the Father of us all. Therefore we owe to all other men brotherly duties, since we are all brethren, of one Father.

Yet it is true that man has sadly fallen from his high estate. Man has but to examine his own conscience ; he has but to read his own history, to read contemporaneous history, to study the history of all the ages, to see how base, how vile, how perverse, how corrupt, how ignorant man may become. There was a time when nearly the whole world was steeped in the depths of idolatry. There was an impersonation of things in the name of God. We read that God so loved the world, this fallen world, this sinful world, that was gone so far astray from Him—He so loved it that He would give for it His only begotten Son. The world needed a redemption. It never could save itself by natural powers. It never could return, except by special assistance of Him against whom it had so grievously sinned. It is a teaching of our Christian religion that God determined to send His only begotten Son, the eternal wisdom of the second person of the adorable Trinity. St. Augustine tells us that we may almost rejoice at the fall of Adam, since it has brought for us so wonderful a redemption.

So all Christian bodies, all bodies of men that make any pre-

tense of being Christian churches, claim to derive their religion in some measure from the Son of God.

He appeals, I say, to our wisdom. He demonstrates that He is of God when we have examined His credentials. He has proven by miracles. It is the highest exercise of reason to say that we shall believe them to be revelations to us of God. He is the very Word of God.

Now, what steps has He taken to enable us to know what He has given us? He came to devote His life to administering to souls that are sick, to souls that are dead and dying in sin, to give food, medicine, and comfort.

It is perfectly plain that He has established a family on the earth—a household. He makes it perfectly clear that as He went about teaching men religious truths, proving His divine mission, revealing the wisdom of God, saving and sanctifying men's hearts with inspirations of His grace, with the holiness of His example, He was gathering together a family of which He was the visible head and author. Again, He tells us that He has gathered together sheep which are all His, and of this fold He is the Shepherd, the good Shepherd, so good that He was laying down His life for the sheep. Again, He tells us that He has come on earth to establish a kingdom of God, of which He is the invisible King. It is a favorite expression of His—the kingdom of God.

It is also an earthly kingdom, a society on earth. His kingdom of heaven is constantly likened to the good fishes gathered in the basket. It is like the treasures found in the field. He gives of this treasure in order to be the King.

Again, He tells us that the city in this kingdom was placed on the high mountain where all men saw it. There is no question that He is the wise and blessed and prudent ruler of this city. But He was to die, and He died in the horrid agony of the cross. Our minds cause us to believe that He died for us as well as those who had really touched the hem of His garment.

We have every right to expect it. But we have more than

that. We have His clear assurance that the work He is doing is for all time; that it is not merely for the chosen ones, not merely those people of Israel. And it is for the whole world. He has told us that His kingdom must take in the whole world; His message must be delivered to the world; the glad tidings must be spread everywhere throughout the world.

Now, then, not only do we discover that He has gathered together a flock, a family, a kingdom, a city, a household, a grace that shall be built upon the rock, and not upon the sands, so that when wind and waves shall rush as if to destroy it, it shall remain unshaken because of the foundation upon which He has built it—not only do we find this, but we find that He provides even for its interior arrangements. He tells us of the means by which this family shall be fed, shall be ruled and governed and protected and blessed until the very end of time. He says, as He is about to leave us, “I will not leave you orphans.” He will send His own Holy Spirit to comfort and remind us that strength was in the foundation. He gives us greater faith to accept the precepts that He has enjoined.

As He went about preparing the kingdom of heaven on earth, He asserted for Himself a peculiar ministerial office. He said He would not only have priestly authority in bloody sacrifice upon the cross, but He also gives us signs and symbols and promises of another priesthood that shall be peculiar to Him—an offer, a priesthood that shall sacrifice of new blood, a sacrifice in His church to the end of time. In fulfilment of that very long series of sacrifices ending in Him came the unbloody sacrifice to succeed all the bloody offerings of the old law.

Nothing is clearer through the pages of the old law than that Christ was typified by the paschal lamb. The redemption of the people of God from the land of Egypt was to be typified through all ages by the Passover, so-called to commemorate their passing over from thralldom to freedom.

We read of the miraculous promise of the royal progenitor, David, the royal progenitor of Christ. Now, we know nothing

about the pursuits of Melchisedec, except that he offered bread and wine a century after Christ. Another prophet tells us how all the bloody offerings of the Jewish temple shall be set aside, shall find no favor in the sight of God—will find no favor, because they have lost their significance, have been rejected of God. Their sacrifice shall find no longer favor in the sight of God; but in their place is premised a clean offering.

The last of the prophets and first of the evangels, happier than any of the prophets that preceded him, John the Baptist, is promised to point out with his very finger the Christ—"Behold the law of God."

Some of the people rejected the teaching. "Who is this man?" said they.

But He gave of His sacrifice. "Unless you eat of the flesh of the Son of Man, you shall not have life in you."

We read that on His way to the cross many of those with Him wavered and went back and walked with Him no more. He turned to the apostles, asking, "Will ye also leave Me?" Peter answered, "Lord, to whom shall we go then?"

This is the word of eternal love. These men clung to Him, although they could not know. To these men, for the first time, He gives the precious gift; He changes the bread and wine into His own body and blood. "Take it, for this is My body. Take it, for this is the chalice of My blood, for the remission of sins."

This closes forever the volume of the Old Testament, and opens wide the blessed pages of the New. He signs, seals, and delivers this New Testament with the gift of Himself, with these eucharistic gifts. He desired to give us something that would be worthy of Him—to give some pledge of His love greater than any He had given; He desired to give us something so great that He could devise nothing greater than the gift of Himself. He did what His heart prompted Him to do; so He expressly tells us that He gives us Himself—that He changes the bread and wine into Himself

Here, then, we have clear teaching in the New Testament. It is of God. It fulfils the symbol in the paschal lamb.

It is expressly said that a house is to be erected and an altar made. They should do what Christ Himself did. How can they refuse and disregard His dying principle, "Do this in remembrance of Me"?

The speaker referred to the case of the palsied man who was commanded, "Take up thy bed, and walk," as an instance of what Christ did in His office of sacramental minister for the forgiveness of sinners.

The speaker referred to the supplementary ordination by virtue of which He makes the priests ministers of the sacrifice of reconciliation. He commands to be diligent in reconciling sinners. Christ breathes upon these men the special breath of mercy, that they may be less unworthy ministers. He entreats them to be patient, merciful, and wise teachers, merciful judges in the everlasting tribunal. Hard by this tribunal must be the mercy-seat, the seat of judgment. Hard by must be the confessional. So with other features: charity, beneficence to the poor. In all these things we must expect that Christ will remain to the end.

In this earthly household there must be order. It must be so to the end. He was about to die. He did die, and went to His place in heaven. But He provided for this household. He provided rulers, guides, priests. And there must be unity. He prayed for us. He prayed that we should all be one. He commands you. He tells us expressly that this family is to rule, is to guide, is to admonish His children. If they heed not His church they are but as heathen and publicans.

God has given power to His viceroy in this church which shall be founded on a rock; this church which lasts as long as there is a world to be saved, as long as there are sinners to need it, until the very crack of doom.

Therefore He has erected a seat, an episcopal seat, for His successor, with the authority of the chief apostle. "I shall give them the keys of the kingdom of heaven." There shall be a vice-

roy, a leader, a brother, who shall take His place. So Christ has provided for one authority, a special chief in the sheepfold, chief among the apostles.

It is a mistake to suppose that we must get our idea of the Christian church merely from the pages of the gospel. It was not the plan of Christ to convey the Word merely by writing. The Old Testament was given in writing. The New Testament was not given in writing. We have never received it in writing. It was given by word of mouth. He calls His apostles, and tells them that they must go into the whole world and preach as He has preached. "Go ye, therefore, and preach to all nations." In the original Greek it is still stronger: "Make disciples of all nations. I have commanded. I am with you always, even to the end."

Here, then, Christ promises that in His church, hard by the altar, must be a chair of truth, that His teachers shall speak as men having authority—not merely quoting, but speaking with authority, "Thus saith the Lord." So Christ teaches through His church.

I am not making light of the gospel. It is the Catholic Church that tells the world that it is the Word of God. St. Augustine says, "I would not believe the gospel if the Catholic Church did not compel me to believe it." It is inspired; it is the Word of God.

In spite of the blunders of priests, God's work has been done.

There is no excuse for heresy. It has divided the seamless garments of Christ; it has actually divided His sheepfold into factions.

I am a Catholic, therefore, by the grace of God, because I know that Christ is the Son of God, that He has taught certain great truths, that He has established a sacrifice, that He has given great precepts, that He has given evangelical examples of truth and sacrifice.

All this is clearly perpetuated, and shall be perpetuated until the end of time. I am, therefore, strengthened in my faith by

all manner of argument, by all reading. The more I read, the more I find that these doctrines are from the very days of Christ and His apostles ; I find the confirmation of the fact.

Oriental churches are the most wonderful monuments and bear the most wonderful testimony to the apostolic succession. These evidences present themselves : the masses, sacrifice, seven sacraments, the real presence of the Lord in sacrament, the duty of confession, sacraments of extreme unction, the discipline, even the very ceremonies—that are not essential—have the most remote and venerable antiquity. And we find these in all the old churches that have not taken anything from Rome. Although we go back with one bound through all these thousands of years, we find that the Christian church then was what the Catholic Church is to-day.

I am not a Catholic merely because my reason is convinced ; but the faith that is within me is confirmed immensely by all manner of reasonable arguments.

What shall be the outcome of it all ? We should labor and pray, in the spirit of the blessed prayer that Christ has Himself taught us, “ Father, Thy will be done. Father, Thy kingdom come on earth.”

There should be but one sheepfold, one shepherd.

There are seven languages used in the liturgy. The church in time may see changes—may see the day when all nations may come together.

It is a thousand pities that at the time of the great defection from the church in the seventh century, if there was anything to reform,—as there always must be among men everywhere plenty of room for reform in the character of the ministers of the religion, in their lives, their discipline,—what a pity, a thousand pities, that they did not remain a little loyal to the constitution of the church, to do all they could to rebel, to compel reform when it was clearly needed, instead of tearing into so many shreds the seamless garments of God, instead of attempting to destroy the very edifice in order to get rid of the cobwebs.

I am a Catholic by the grace of God, chiefly because of the grace of God.

My faith is a reasonable one, so that in making an act of faith I am exercising the highest faculties of my reason. I am accepting mysteries concerning the Godhead that I can never comprehend, and that, even in heaven, we may only partly apprehend.

I accept it all because of the authority that I cannot deny. The grace of God within stirs me to accept these. All my studies, my travels, my learning, lead me to admire and adore the wisdom, kindness, and beneficence of our loving Saviour in the establishment of His church. In the very defects, the crimes, that may be pointed out are confirmation to the philosophic mind that this is the true church.

So far from our basing our faith in the church upon the wisdom, the learning, the kindness, the sanctity, of the ministers of the church, very often it is the strongest argument that the church has survived through all these years amid the blunders and sometimes worse than crimes that have been perpetrated by her ministers.

I thank you for the extraordinary patience with which you have listened to me for so long a time. I repeat my thanks to my brother, Mr. Tuck, for the great courtesy he has given in permitting me to be here. I end, as I began, with reference to the fact that I wish the cause I believe to be absolutely the cause of Christ might have been presented to you this evening by a much better and more worthy advocate. I came here full of diffidence, shrinking from what I believe a peculiar task because of its peculiar surroundings. I have not failed to ask God to bless the words. I end by begging God to supply the deficiencies of my poor voice to make clear to you the faith I have so imperfectly presented.

I ask you not to shut your eyes to the light, but open them as wide as you can. Learn, investigate, read, inquire. Find out what the church teaches. Find out what the Catholic Church teaches. Buy the little primer given to the children in our

schools. There is no juggling in that. It is plain there what the church is teaching to its children. A book that can be so easily obtained is certainly not a hidden book.

Read, study, and investigate. We believe in God. We desire to obey His law. We are sincerely penitent and contrite. We desire to live in close communion with Him ever after. We desire to know just what His law is. Master, teach us! What shall we do to be saved? When you say that, then, I say, God is not far from any one of us.—From the Newburg "Journal."

Edw^d M^c Glynn



PIONEERS AND FOUNDERS,

EPISCOPAL

III

THE EPISCOPAL CHURCH

THE next ecclesiastical polity that calls for consideration after the hierarchal is the prelatical, that is, that form of church organization in which the chief authority is vested in an order of the clergy, consisting of bishops having in subordination to them priests or presbyters and deacons; especially have they the authority to ordain and thus perpetuate their order. But in this country we have no pure prelacy. The nearest approach to it is the Protestant Episcopal Church, which has the order of the clergy, but with limited power. America is not the place for the reproduction of old systems, ecclesiastical or otherwise; it is the place for modifications and development. Hence the Episcopal Church in America, and the Church of England from which it sprang, are not identical. One great difference is to be found in the fact of the separation of church and state in this country; another radical difference is that the laity have a large share in the management of church affairs with us. The Episcopal Church in this country, as we shall see, belongs to the representative system.

We will therefore give our attention to episcopacy as it exists in the United States in the

PROTESTANT EPISCOPAL CHURCH

The distinguishing features of the Protestant Episcopal Church are the apostolic succession of the ministry, diocesan episcopacy,

and a liturgical form of worship with the use of the Prayer-book. But that which is here attempted in a single sentence will appear more fully as we proceed.

1. HISTORY.—The Episcopal Church goes back to the beginning of the church to find its form of government. Some press the claims further and more strenuously than others. "Of this form of government," says Canon Venables, "there are traces in apostolic times; evidences of its existence become increasingly frequent in the subapostolic period, until, when the church



St. Martin's Church, Canterbury.

Oldest church in England; frequented by Bertha, wife of Ethelred, in the sixth century, before the coming of Augustine, the first archbishop.

emerges from the impenetrable cloud which covers the close of the first and the beginning of the second century, we find every Christian community governed by a chief functionary, uniformly styled its bishop, with two inferior orders of ministers under him, known as presbyters and deacons. It may be regarded as an established fact that before the middle of the second century diocesan episcopacy had become the rule in every part of the then Christian world.* This developed, as we have previously seen, into the hierarchy.

* "Encyclopædia Britannica," article "Episcopacy."

It is to England that we turn to find the beginning of the Episcopal Church as it exists to-day, and to the time of Henry VIII., who threw off allegiance to the Pope of Rome. The claim of Episcopalians, however, is that the Church of England goes back to the beginning of Christianity in the British Isles, which some assert was in the time of the apostles, declaring that Paul preached there,* while others more modestly go back only to the preaching of the missionary Augustine and his helpers, in the early part of the seventh century. All will admit, nevertheless, that for several centuries English Christians were under the dominion of Rome and part of the Roman Catholic Church. However, the opposition that had been gathering and smoldering in England for two centuries burst forth when Henry VIII. renounced the authority of the Pope, and the Anglican Church as we know it was established; but not fully, however, until it had passed through many critical periods. One peculiarity of the English Reformation is that there was little change in creed, ritual, and polity at the outset.†

While the Episcopal Church in the United States has no legal connection with the Church of England, it nevertheless owes its existence to that church. The relation is that of mother and daughter, but the daughter has set up housekeeping for herself entirely independent of the mother. The American Episcopal Church was established by chaplains, ministers, missionaries, and members of the Church of England. When the first English settlers came to Jamestown, Va., in 1607, they had with them a minister, the Rev. Robert Hunt, and services were at once instituted. The Episcopal became the established church there, as also in New York in 1664 and in Maryland in 1692. Episcopal churches were set up in other places where adherents of the Church of England settled; but up to the close of the Revolution there was no bishop

* See "A Manual of Information concerning the Episcopal Church," by the Rev. George W. Shinn, D.D.

† For a history of this, see Professor Fisher's "History of the Reformation," chap. x.

in this country, and there was more or less scarcity of ministers. To supply this latter need a college was projected as early as 1619; but it was not until 1692 that the College of William and Mary was chartered. The clergy came from England.

Episcopacy found little encouragement in New England, especially in Massachusetts. In Connecticut, however, a firmer



Tower of the old Episcopal church at Jamestown, Va.*

foothold was obtained. The rector of Yale College, Dr. Cutler, and two of the tutors, became Episcopalians. The first Episcopal church in Boston, King's Chapel (now a Unitarian church), was erected in 1689. Christ's Church followed in 1723, and Trinity Church in 1735; Christ's Church, Philadelphia, in 1695. Trinity Church in New York was built and endowed in 1696.

By reason of the connection of the Episcopal Church with the Church of England, suspicion and prejudice were aroused in this country against her and her clergymen, especially during the Revolution. They were supposed to be in sympathy with the British. But Episcopalians point with satisfaction to the fact that Washington and other patriots were churchmen. At the close of the war most of the clergy were in exile, their churches destroyed, and the congregations broken up. There was only one church left

* The Episcopal church, of which the brick tower alone remains, was built about 1612; here Pocahontas was married to Thomas Rolfe in April, 1613. The engraving is a correct representation of its present appearance. The ruin stands a few rods from the encroaching bank of the James River, and is about thirty feet in height.—Lossing's "History of the United States."

in Pennsylvania, and in Virginia more than half her parishes were destroyed and only twenty-eight clergymen remained.

After the Revolution a new era began, and the development and life were essentially American. In 1787 Dr. White and Dr. Provoost, who had been sent from this country, were ordained bishops by the Archbishop of Canterbury. Previous to this a General Convention had been held in Philadelphia in 1785, at which Dr. White presided. At that time the English Prayer-book was revised and put forth as the "Proposed Book"; but this proved unacceptable, and was finally revised in 1789. The name adopted was the Protestant Episcopal Church in the United States. Just before the consecration of Bishops White and Provoost, Dr. Seabury had been elected a bishop by the clergy of Connecticut, and was consecrated in Edinburgh in 1784 by the bishops of the Episcopal Church of Scotland. This caused some differences, which were after a time adjusted. Bishop Seabury was admitted to the convention of 1789.

The growth of the church was steady but not rapid; in fact, at first there was a considerable struggle for existence. But the leaders were wise and careful and energetic men; especially is credit due to Bishop White for the judicious guidance of the bark of the church through the turbulent seas. In 1790 there were 7 dioceses and 190 clergy; in 1832, 18 dioceses, 592 clergy, 31,000 communicants; in 1895, 53 dioceses, 4574 clergy, 596,031 communicants.

About 1835 the church took on a new life, and a spirit of missionary enterprise was awakened. They pushed their efforts into the newly opening Western country.

At the breaking out of the Civil War the Protestant Episcopal Church of the Confederate States was formed; but at the close of the war a reunion was amicably arranged, which has not yet been accomplished by most of the other denominations that separated on political issues.

2. ORGANIZATION.—The Protestant Episcopal Church in the United States is divided into dioceses, and each diocese into par-

ishes. In the General Convention recently held an effort was made to have provinces organized, to be presided over by archbishops; but it failed to carry. There are no archbishops in the Protestant Episcopal Church; all bishops are equal.



Christ (the old North) Church, Salem Street.

Built by the Episcopalians in 1723; the oldest church edifice now standing in Boston.*

[From King's "Handbook of Boston," by permission.]

Over each diocese is a bishop who is elected by the diocese, and when his election is ratified by a majority of the bishops and by a majority of the standing committees of the dioceses, he is consecrated by the bishops. A diocesan convention is held once a year in each diocese, presided over by the bishop, to legislate for the diocese. These conventions are composed of all the clergy of the diocese, and lay delegates from each parish, elected by the

vestry. When a vote by orders is called for in a convention, the lay delegates from a parish have only one vote. Each diocese has

* The interior of the church still retains an antique appearance. The Bible and silver now in use were given in 1733, by King George II. The Sunday-school was established in 1815, and claims to be the earliest in America.

The tower contains a fine chime of eight bells, which bear the following inscriptions:

First bell: "This peal of 8 Bells is the gift of a number of generous per-

a standing committee acting in the place of the convention when not in session. The diocesan convention corresponds to the synod of the Presbyterian Church and the annual conference of the Methodist Church.

The spiritual affairs of each parish are directed by a priest or rector in charge; he is the spiritual head. The temporal affairs of the parish are intrusted to the vestry, composed of wardens and vestrymen, presided over by the rector. The vestry corresponds to the session of the Presbyterian Church. The wardens and vestrymen are elected by the congregation; the wardens must be communicants of the church. The vestry are trustees of the church; they hold the property, although its control is in the hands of the rector; they receive and disburse the revenues, and elect delegates to the diocesan convention. The rector is elected by the vestry, and his election is ratified by the bishop of that diocese.

A deacon in the Episcopal Church is a minister with limited sons of Christ Church, in Boston, N.E., anno 1744, A.R." Second: "This church was founded in the year 1723; Timothy Cutler, D.D., the first rector, A.R., 1744." Third: "We are the first ring of Bells cast for the British Empire in North America, A.R., 1744." Fourth: "God preserve the Church of England, 1744." Fifth: "William Shirley, Esq., Governor of the Massachusetts Bay in New England, anno 1744." Sixth: "The subscription for these Bells was begun by John Hammock and Robert Temple, church wardens, anno 1743; completed by Robert Jenkins and John Gould, church wardens, anno 1744." Seventh: "Since Generosity has opened our mouths, our tongues shall ring aloud its praise, 1744." Eighth: "Abel Rudhall, of Gloucester, cast us all, anno 1744."

This chime, brought from England, is the oldest in America.

A tablet was placed on the front of Christ Church in 1878 bearing the following inscription:

The Signal Lanterns of

PAUL REVERE

Displayed in the Steeple of this Church

April 18 1775

warned the country of the march
of the British Troops to

LEXINGTON AND CONCORD.

functions. He is subject to the order of the bishop ; he ministers to the poor, sick, and needy ; he can preach when licensed by the



Christ Church, Philadelphia.

Erected 1727-31. The first edifice erected in 1695.

bishop, and administer baptism when no priest is at hand, but he cannot celebrate the communion. His position is but a stepping-stone to the priesthood ; it is not a permanent office. There are also deaconesses as a part of the working-force of the Episcopal Church, who assist the minister in the care of the sick. At the General Convention in 1889 they were officially recognized by the adoption of a canon prescribing their duties.* Under the auspices of Dr. Muhlenberg there arose about the middle of this century the sisterhoods, of which there are now quite a number. They are not regulated by canonical provision, and

do not report to any ecclesiastical body.†

The General Convention of the Episcopal Church meets every three years, and consists of a House of Bishops, and a House of

* See "Deaconesses," by Lucy R. Meyer (New York, Hunt & Eaton, 1892).

† See "History of the Protestant Episcopal Church in the United States," by Dr. C. C. Tiffany, p. 523.

Clerical and Lay Deputies elected by the diocesan convention. It is the supreme legislative body for the church. The houses meet separately at the same time, and the approval of both is necessary to render any act effective. The House of Bishops has the power of negating the action of the deputies. There is an equal number of lay and clerical delegates (four of each from each diocese) in the House of Deputies, so that the power of the laity is considerable. The democratic spirit of this country has greatly affected the Episcopal Church, making it to differ from the Church of England. "Constitutional episcopacy, as it is coming to be called, takes hold upon the far past by its reverent solicitude to preserve continuity with the ancient church through transmitted holy orders, while at the same time it takes hold upon the living present by its frank recognition of the right of the whole church, laity as well as clergy, to have a voice in the making of the laws, and by its ready willingness to receive and to abide by those principles of representative government which have wrought such wonders in the modern state."*

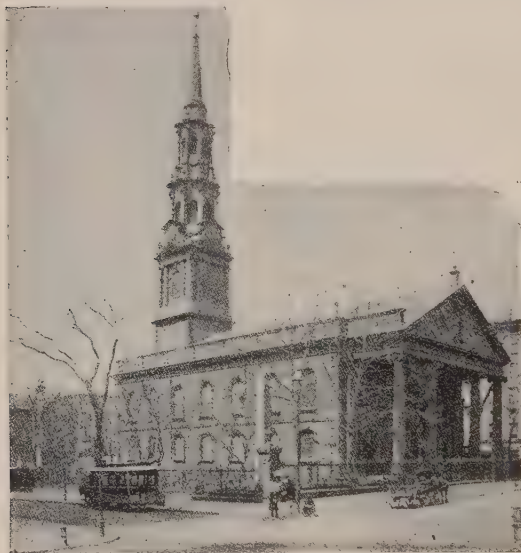
The members or communicants of the Episcopal Church are all those who have been baptized and confirmed. The rite of confirmation is administered by the bishop only. It is the laying on of hands when a member is received into communion, for which they claim to find warrant in the teaching and practice of the apostles. (See Acts viii. 14-17; xix. 6; Heb. vi. 2.) Letters of transfer are neither given to nor received from other Protestant churches. If the person has been baptized it is not necessary to repeat the rite, but it is necessary to be confirmed. This is no aspersion, it is claimed, upon one's Christian standing; but as other churches require formal admission, even with a letter, this is the form of admission to the Episcopal Church.†

* The Rev. W. R. Huntington, D.D., in "Why I am what I am."

The General Convention held in Minneapolis, Minn., October, 1895, was presided over by Bishop Whipple, the venerable "Apostle to the Indians."

† The writer had the pleasure, not long ago, of receiving a courteous cer-

3. TEACHING.—The teachings of the Protestant Episcopal Church are evangelical. The doctrinal statement is in thirty-nine articles, which are Calvinistic in their theology. They were formulated in the creed-making period of the Reformation by the clergy of the Church of England. After several attempts at



St. Paul's Chapel (belonging to Trinity Parish).

The oldest church edifice in New York, northwest corner of Broadway and Fulton Street. Erected 1764. Washington attended service here the day of his inauguration as President.

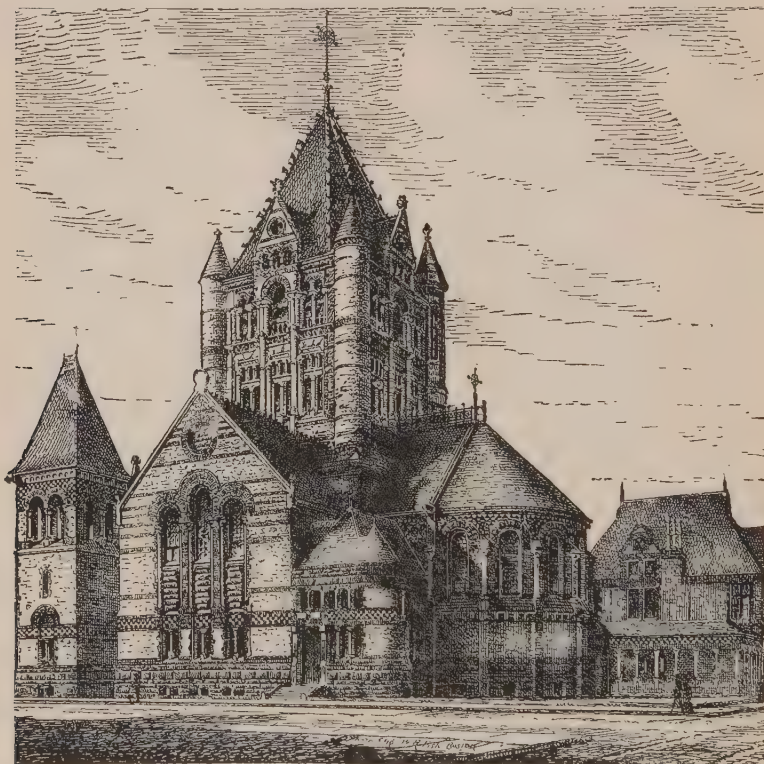
revision, these articles were adopted for the Episcopal Church in the United States, with such changes as were necessary to adapt them to this country, by the General Convention of 1801. They may be found in any copy of the Prayer-book, and are designated the Articles of Religion. They are the formulated expression of the theological teaching of the Episcopal Church.

Whilesetting forth the doctrinal belief of the church, acceptance of the articles is not required of those who join the church, nor are the ministers obliged to set their signatures to them. Those who are ordained declare their belief that the Holy Scriptures are the Word of God and contain all things necessary to salvation; they also solemnly engage to conform to the doctrine and worship of the Protestant tificate of membership from an Episcopal rector brought by one who came from that church.



Trinity Church, Broadway, New York.
Organized 1693. Present edifice erected 1846.

Episcopal Church in the United States. The Thirty-nine Articles are historical, and are presented for information as to what truths the church teaches. The two important and essential creeds are



Trinity Church, Boston.

First church erected 1735. Present edifice consecrated February 9, 1887.

the Apostles' and the Nicene.* Their importance is indicated by their place in the second proposition of the Lambeth proposal.

A person approaching the portals of this church, "the officer

* The "Treasury Magazine," October, 1895.

on duty is instructed to ask him two questions, and is not permitted to ask any more: First, 'Do you believe the articles of the Christian faith as they are contained in the Apostles' Creed?' Second, 'Do you promise, by the help of God, to lead a sober, righteous, and godly life?'*"

The distinctive teaching of the Episcopal Church is found concerning the church and the clergy. Here we meet with two leading views:

(1) The *High-church* view regards episcopacy as indispensable to the being of the church, holds to the transmission of grace by the imposition of hands, and insists upon the doctrine of apostolic succession. This is sacerdotalism. This party teaches that the life of the church is preserved by the



Rt. Rev. Phillips Brooks, D.D., LL.D.
Rector of Trinity Church, Boston, 1869-91; bishop of
Massachusetts, 1891-93.

Holy Ghost through the apostolic succession of her ministry, and that the creed of the church and the apostolic ministry continued through apostolic succession are necessary to make a church a branch of the true church. By apostolic succession is meant the

* S. D. McConnell, D.D., in a little tract entitled "The Church's Creed," published by Thomas Whittaker, New York.

transmission of holy orders from the apostles to and through the bishops in an uninterrupted line.

(2) The *Low-church* view regards the episcopate as desirable for the well-being of the church, but in no wise indispensable to the being of the church. The episcopal, they maintain, is not the only form of government with scriptural authority (if, indeed, it or any other be recommended by the Scriptures), though it is the one best adapted to forward the interests of Christ's kingdom.



King's (Columbia) College, New York.

Founded in 1754; this building erected in College Place, New York, in 1790; removed to Forty-ninth Street in 1857; and to One Hundred and Sixteenth Street, Morningside Heights, in 1896.

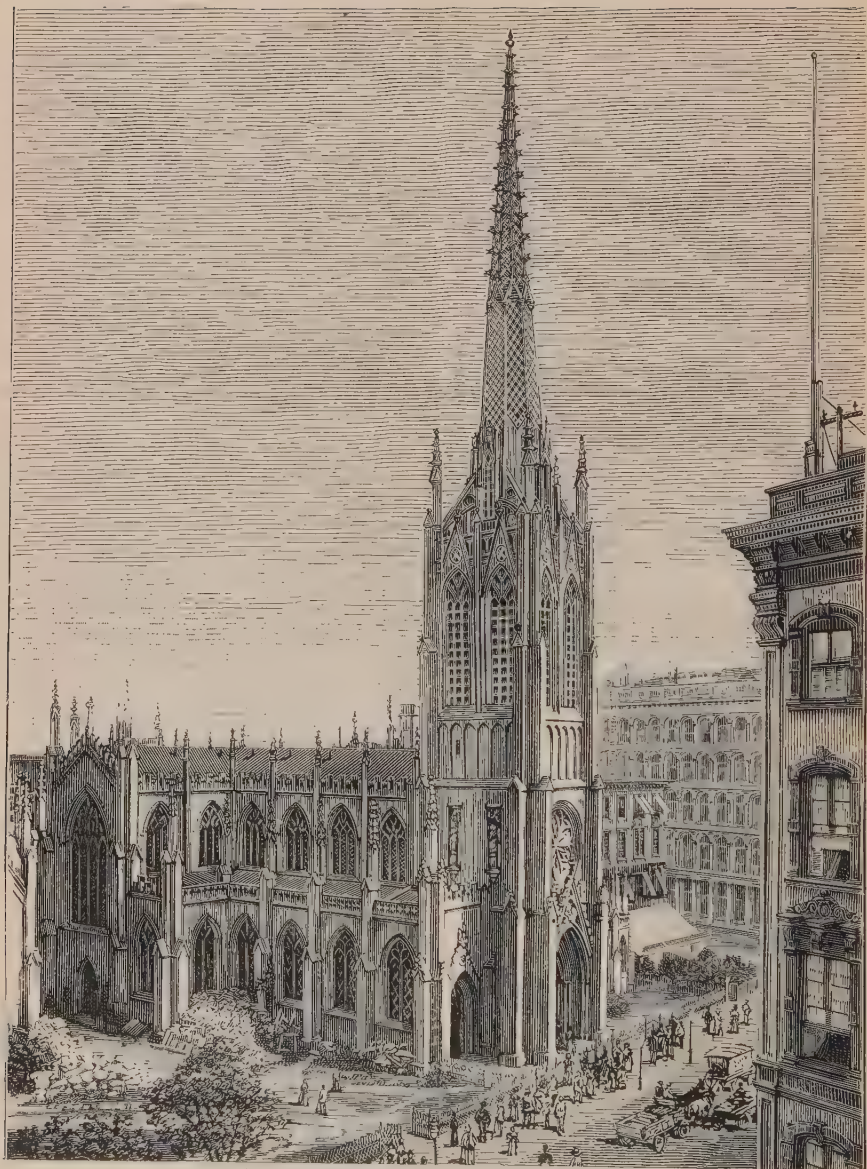
A large and influential proportion of the clergy and laity hold the views of the Low-church party. Sacerdotalism has not yet been made a dogma of Episcopalians; and while the action of the church is on the basis of apostolic succession, yet there are many who believe, with Archbishop Whately,* that there is not a minister in Christendom "who can trace up, with an approach to certainty, his spiritual pedigree."

* "The Episcopal Church ordains all ministers who have not been episcopally consecrated, but accepts priests of the Greek and Roman Catholic churches without reordination" ("Schaff-Herzog Encyclopedia").

It has frequently been proposed in General Convention to change the name of the Protestant Episcopal Church; but this has always met with opposition, and no new name has yet been adopted. In this connection Phillips Brooks has said: "There are some of her children who love to call her, in exclusive phrase, the American Church. She is not that, and to call her that would be to give her a name to which she has no right. The American church is the great total body of Christianity in America, in many divisions, under many names, broken, discordant, disjointed, often quarrelsome and disgracefully jealous, part of part, yet as a whole bearing perpetual testimony to the people of America of the authority and love of God, of the redemption of Christ, and of the sacred possibilities of man. If our church does special work in our country, it must be by the special and peculiar way in which she is able to bear that witness, not by any fiction of an apostolic succession in her ministry, which gives to them alone the right to bear such witness. There

Trinity College, Hartford, Conn.
Founded in 1824.





Grace Episcopal Church, Broadway, New York.
Organized 1808. Present edifice erected 1845.

is no such peculiar privilege of commission belonging to her or any other body.”*

In common with all Protestant denominations, Episcopalians teach that there are two sacraments—baptism and the Lord’s Supper. The prevailing mode of baptism is sprinkling; and children are baptized, “as most agreeable with the institution of Christ.” Baptism is “a sign of regeneration or new birth, whereby, as by an instrument, they that receive baptism rightly are grafted into the church.”† While confirmation is only by bishops, priests baptize.



Episcopal Church Missions House.
281 Fourth Avenue, New York.

The Lord’s Supper, or the holy communion, is celebrated in a majority of the parishes in this country at least once a month and on all the festivals, with a growing disposition to celebrate it every Sabbath and on all holy days. The holy communion is a sacrament of our redemption by Christ’s death and a sign of Christian love—“the body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner.”‡

4. WORSHIP.—The worship of the Episcopal Church is strictly liturgical; all prayers, rites, and ceremonies are contained in the Book of Common Prayer. The forms of public worship are prescribed by the General Convention (the Prayer-book was adopted by the convention of 1789), and may be altered by the conven-

* “Twenty Sermons,” p. 56.

† Articles of Religion, xxvii.

‡ *Ibid.*, xxviii.

tion, provided the Holy Scriptures are not contradicted. All prayers are read in the Episcopal Church.

Episcopalians make large use of the Christian year, by which is meant the association of sacred events and Christian truths with the days and seasons. There are about eighty-five special days and Sundays, to which special names are given and special services appointed. They are principally connected with Advent, Christmas, Epiphany, Lent, Easter, Ascension, Whitsuntide, and Trinity. There is coming to be quite a general use of some of these days by other Protestants.

There is little or nothing in the Episcopal Church to correspond to the prayer-meeting or mid-week prayer and conference service of most of the Protestant denominations. Their churches are, however, in many places organized into efficient parochial work, in which the laity do a good service. Episcopalians take an active part in charity work. They do not use revival methods.

The missionary work of the Episcopal Church is under the direction of a board of managers appointed by the General Convention, and composed of fifteen bishops, fifteen presbyters, and fifteen laymen. There is an executive committee, and also auxiliary societies.

Due credit should be given to the Episcopal Church for the initiative in the direction of unity. In 1886 the bishops in the General Convention in Chicago put forth a declaration which, as amended by the Lambeth Conference the next year, is as follows:

I. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

II. The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

III. The two sacraments ordained by Christ Himself,—baptism and the Supper of the Lord,—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

IV. The historic episcopate, locally adapted in the methods of

its administration to the varying needs of the nations and peoples called of God into the unity of His church.

But it is easy to make platforms, and not so easy to make concessions. This, however, is not the place to discuss church unity, which will be done in a subsequent chapter.

For further study the student is referred to the following:

"History of the Protestant Episcopal Church in the United States," C. C. Tiffany, D.D. (New York, Christian Literature Company, 1895). (This is vol. vii. of the American Church History Series.)

"History of the American Episcopal Church," Bishop Perry (Boston, Osgood & Co., 1895).

Ibid., S. D. McConnell, D.D. (New York, Thomas Whittaker, 1890).

"The Church Cyclopedia" (Philadelphia, L. H. Hammersly & Co., 1884).

"Manual of Information concerning the Episcopal Church," G. W. Shinn, D.D. (New York, Thomas Whittaker, 1892).

Articles in various encyclopedias.

"The Church in America," Bishop Leighton Coleman (New York, James Pott & Co., 1895). This is written from the High-church standpoint.



Cathedral of St. John the Divine, New York.

In process of erection at One Hundred and Tenth Street and Morningside Park. Corner-stone laid St. John's Day, 1895. Length, 520 feet; width, 290 feet; height of central tower, 445 feet. Estimated cost, \$6,000,000.

WHY I AM AN EPISCOPALIAN

BY THE REV. WILLIAM R. HUNTINGTON, D.D.,
Rector of Grace Church, New York City

CHRISTIANITY is something more than a form of thought: it is a way of life. More strenuously dogmatic than any other religion that has ever been, it is nevertheless persistent in refusing to be shut up to dogma, as if that were all. It owns a shepherding as well as an indoctrinating function, and proposes not only to instruct but to gather the souls of men. Its aim is the "making ready a people" quite as much as the elaboration of a self-consistent theology, for it is of the essence of the thing to be social. The other participants in this discussion appear to me to leave this feature of Christ's religion too much in the shadow. They have laid the main stress upon the intellectual relief afforded by the several systems of belief they so ably represent, and have touched lightly, if at all, upon the value of the structural element in religion, the effort Christ's gospel is forever making to get itself adequately clothed upon and housed. I shall, therefore, win at least the credit of sounding a fresh note when I frankly avow that I am an Episcopalian, or, to use the broader word, a "churchman," not merely because I "like the forms," but because the Episcopal Church has, to my thinking, better adaptability to the rôle of reconciler, more of the qualifications of a peacemaker among alienated brethren, than any other. In this conviction I may, of course, be utterly mistaken. My

interpretation of what has been, my analysis of what is, and my horoscope of what is to come, may all of them be hopelessly at fault; but we are speaking out our minds in a free and friendly way, and each man's exhibit of reasons must pass for what it is worth. No one of us arrogates to himself infallibility, or would

be likely to find disciples if he did.

Let me safeguard myself at the outset against a possible and only too probable misinterpretation of my purpose. I am not setting out to prove that there can be no kingdom of heaven until all men have turned Anglican; my more modest ambition is to show that, once the desirability of organic unity has been conceded, there are substantial reasons for treating with respect certain constructional features



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that belong to the Episcopal Church, not by virtue of any superior sanctity on the part of her present adherents, but, as we may say, providentially, by inheritance. Holding, as I do, with the late Döllinger, that "the want of a people's church is a want that cannot be supplied by anything else," I find myself constrained by motives of patriotism, as well as of religion, to cast in my lot with that one of the forms of organized Christianity in America that seems to me to offer the most feasible basis for reunion.

Undoubtedly the popular conception of church unity is one that answers to the phrase Irish politicians have of late made so familiar—"a union of hearts." We are assured with vehemence that what is wanted is a Christian, in contradistinction from a church, unity—a community of feeling, a oneness of sentiment, as contrasted with any such unity as is organic, visible, known and read of all men. It is because I believe the setting of these two things thus sharply in contrast to be thoroughly unphilosophical that I am a churchman. In the Apostles' Creed "The Communion of Saints," or common fellowship of believers, is the complement of the phrase "The holy Catholic Church." The two expressions make one article of faith, precisely as the two lobes make one brain. A fellowship of believers who are one in heart and mind can never rightly rest content until it has translated itself into a visible fact as to which there can be no manner of mistake. When the American people was battling for its life five and twenty years ago, did anybody imagine that it would have been a satisfactory conclusion of the strife for North and South to have agreed that thenceforth they would be one in feeling and sentiment, but organically separate? This solution of the problem was, as a matter of fact, frequently urged during the conflict, but never accepted, for the simple reason that on the part of the North it would have been a yielding of the main point. Church and state are in many points unlike, but in this particular point of structure are they so unlike that unity must mean one thing in the one sphere and something utterly unlike it in the other? The truth is, a mighty impulse toward a better unity than has ever been is making itself felt throughout Christendom. God Himself seems to have been making ready for it by quickening the means of communication between place and place, by breaking down the barriers which diversity of manners and of language have created, and by bringing people everywhere more effectually face to face and hand to hand. Moreover, this eager desire for unity will not be satisfied with anything short of the real thing. No mere hand-shaking on platforms, coupled

with effusive offers of an "exchange of pulpits," under stress of deep emotion, and in the face of admiring audiences, will meet the grand emergency or satisfy the ardent longing of God's people to be one. What is wanted is something more and better than "league," "alliance," or "confederation"—namely, unity. Again, let me insist that I am far from supposing that the Episcopal Church precisely as it is, unchanged in even the slightest line or feature, is adequate to the supply of this great national need. I only claim for it a special fitness for the task of mediation.

The three divisions into which all church life naturally falls are doctrine, discipline, and worship. It is an ancient classification, with no charm of novelty, and yet I know of none other under which we should be more likely to do our thinking to good purpose. To begin, then, with doctrine.

In what mood are thoughtful Americans at the present time contemplating the whole subject of Christian doctrine? And is there anything in the position taken by the American Episcopal Church with respect to dogma that ought specially to command confidence and win allegiance? It will scarcely be denied that, in common with the other civilized nations of the world, we are passing through a season of unwonted agitation in the field of religious thought. I purposely avoid the well-worn phrase "a period of transition," for the reason that all periods are periods of transition, and it is not to be expected or to be desired that we should ever reach the period of immobility. But that ours is, if not a faithless, then certainly a faith-questioning, generation, who can deny? Everything, without distinction, goes into the crucible to be tried by fire. The world of thinking men seems to have resolved itself, for the time being, into a great debating society, and from the roll of possible subjects of discussion nothing is excluded. Review vies with review, essayist with essayist, symposiarch with symposiarch, in setting forth new readings of old creeds. Accepted beliefs are challenged with an unreserve as bold as the haste with which new ones are welcomed is indecent. The healthy radicalism, which is so named because it

treats the plant through the roots, gives place to an unhealthy radicalism, which is so named because it pulls up the plant by the roots. The result is something very like a panic, under stress of which some religious minds have betaken themselves to a cloud-land of uncertainty, a misty region of half-belief, where nothing is asserted with heartiness and nothing denied with vehemence, while others have sought refuge upon what they trust will prove the firm standing-ground of papal infallibility. But has it really come to this in Christendom, that sober-minded men and women must make their choice between believing everything and believing nothing; between wholesale credulity and stolid incredulity; between drugging the intellect into a dead sleep of acquiescence and letting it run wild in the intoxication of a freedom wholly without limit?

The historic church of the English race says, and since the days of the Reformation has always said: "No; there is no such hard necessity of choice. God has not thus given us over to the 'falsehood of extremes.' Discrimination is the master word that is to help us out of our perplexity. We are to distinguish, carefully and critically to distinguish, between those truths which attach to the essence of the religion of Christ and cannot be surrendered without shivering the church to splinters, and those other and less important articles of faith about which men's minds are always liable to change, partly as a result of the inevitable law of action and reaction, and partly in consequence of the fresh discoveries of unsuspected or only half-suspected truths which almost every morning brings to light."

The churchman finds this needed summary of essential truths in that simple form of words which has stood the brunt of fifty generations of criticism—the Apostles' Creed. He plants himself upon that strong confession which begins, "I believe in God the Father Almighty, Maker of heaven and earth," which goes on to say, "I believe in Jesus Christ His only Son our Lord," and which ends with "the Life everlasting." These statements, he reasons, make the basis of Christianity—not men's argumenta-

tions about them, but the statements themselves. I rest myself on them. If they go by the board, Christianity goes too; but while they stand the church stands. While faith in them survives, faith in much else that is good and precious will live on too.

Now, is not this a sensible position? The Romanist, indeed, strives to turn it by challenging us to show cause why we should draw the line at this point rather than at another—why we should accept the Apostles' Creed, and refuse to accept the doctrinal decrees of the Council of Trent and the creed of Pope Pius IV. But our answer is a sufficient one. We are content with those few dogmas upon which the common sense (using the phrase in its large, philosophical, rather than its colloquial, signification) of the people of God, of "holy church throughout all the world," has set its seal.

Again I ask, Is it not an admirably chosen position? Does it not seem as if this church had been guided by more than human wisdom when, in that crisis of her destiny, the Reformation, she wrote this simple creed upon her chancel walls, made the repetition of it a part of her daily worship, insisted upon its being taught to every little child within her borders, and required assent to it as the condition precedent of sharing in her sacramental privileges? Moreover, is it not a doctrinal position that ought preëminently to commend itself to a community torn and distracted as ours is by the many voices of this modern world? Does it not offer us just what we want—firm anchorage, and yet rope enough to let the ship rise and fall with the tossing waves? Without the grip of the anchor the vessel would presently drift upon a lee shore; without the play of the rope it would be pretty sure to founder. What we really need is a firm grasp upon essentials, and a wise liberty in all things else. The American mind is too religious a mind long to rest content with treating as an open question, to be rediscussed every few days, or, still worse, every Sunday, such momentous matters as the existence of a God and the reality of a life to come.

On the other hand, the American mind is too intelligent a mind to be willing to accept the utterances of a foreign ecclesiastic as its inspired standard and unerring rule in matters of faith and morals. We have high authority for believing that wisdom and understanding, counsel and knowledge, are gifts of the Holy Ghost to man. Surely we put them to their best use when we discriminate between the thing that must be and the thing that need not necessarily be, between the meat and drink that are essential to the soul's healthy life and those other foods of which we cannot know with certainty whether they are helpful or harmful, safe or perilous.

So much for doctrine. I pass to polity.

It is plain beyond all question that the thought of governance entered into and made a part of Christ's purpose with respect to His church. "Feed My sheep," said He, and in so saying implied the whole duty of caring for the flock. But who shall exercise this power of governance? In what hands is the authority vested? Is the right absolute, or has it limits? and if it has limits, what are they? It is, of course, easy to escape the embarrassment such questions occasion, by denying that God ever meant His church to take on visible form or possess outward organization. If the true conception of the church be that which makes of it a disembodied spirit, why, then, all questions of vesture and drapery vanish out of sight. But if, with St. Paul, we believe that there was meant to be the "one body" as well as the "one spirit," why, then, we cannot so easily wave aside, as a thing of no import or value, this matter of governance or discipline.

Constitutional episcopacy, as it is coming to be called, takes hold upon the far past by its reverent solicitude to preserve continuity with the ancient church through transmitted holy orders; while at the same time it takes hold upon the living present by its frank recognition of the right of the whole church, laity as well as clergy, to have a voice in the making of the laws, and by its ready willingness to receive and to abide by those principles of representative government which have wrought such wonders

in the modern state. To many minds the mention of the episcopate as a form of church polity is suggestive of absolutism. All that is Puritan in the American character (and much that is best in American character, let me say in passing, fairly claims that epithet) rises up in protest at the very mention of the "lord bishop," because it thinks that it sees in him the symbol of arbitrary power. But fair-minded Americans, let us hope, will not be long in discovering that, under a constitutional episcopacy, the lord bishop, as an irresponsible functionary, has no place. May we not also hope that, this prejudice once removed, the practical genius of our people will be quick to discern the immense advantages that attach to a recognition of the principle of headship or superintendence in such work as the church of Christ in this land has been set to do?

Another point connected with discipline is that which touches upon the nurture of children. By admitting children to holy baptism this church fully commits itself to the logical result that the little ones so received are actually and really made members of Christ's body and heirs presumptive of the kingdom of heaven. In other words, we believe that in a Christian land children ought to be brought up as Christian children from the start. We would not have them treated as "strangers and foreigners," but from the cradle upward we would see thrown around their path all the safeguards and all the encouragements and all the helps the church can give. We interpret the Saviour's words, "Suffer little children to come unto Me," as giving us a warrant to take them to Him in the only way that it seems possible to do so, now that He is withdrawn from our sight, and, having brought them to Him thus, we believe that He does not blame our faith.

In reply to Baptist objectors, we insist that the "burden of proof" is on them, and not on us. In the Jewish church, of which our Lord was by circumcision a member, the right of little children to a place within the fold had always recognition. We reason that, had our Lord intended, in the founding of His church, to depart from so firmly established a precedent or to

withdraw so ancient a privilege, He certainly would have said so in unmistakable terms. In this recognition of the great law of continuity, churchmen account themselves to be in harmony with the "best thought of to-day, whether in the churches or without." Surely the lambs need the shelter of the fold at least as really as the sheep. I can readily understand the flat denial, on philosophical grounds, that any shelter or resting-place in the nature of a fold is essential to the well-being of the human family. But shepherds, ancient and modern, I suspect, would all agree that if any one portion of the flock more than another needed and had a right to the protection of the fold, it must be the lambs. I recall the little folds of stone that dot the hillside pastures of the Scottish Highlands, and I remember thinking, as I looked at them, how very hard and cold and unattractive they appeared—how it seemed as if the sheep might almost as well be left to wander about among the stones and take their chances as seek refuge within such cheerless walls. And so, no doubt, it seems to some at times—probably to our Baptist friends at all times—as if the church's nurture of children were a work so inadequately performed as to make it almost valueless. And yet I suspect that in those poor huts, built up of broken bits of rock, the life of many a little creature, brought in from the driving snow or the chill wind, has been kept from utter perishing, preserved until the passing of the tempest—saved, though only just saved. Even so, while we can see easily enough how poorly Christ's ideal of what His sheepfold was meant to be is carried out in fact, there is still ground for hope that even under the most meager, the most utterly inadequate, administration of the affairs of the flock, some blessings are attained that would not otherwise have been had, some shelter extended that else would have been missed, and that the fold has its value.

Doctrine and polity disposed of, there remains the matter of worship. Churchmen believe that the public worship of Almighty God ought to be distinguished from the ordinary actions of our lives by a special regard on our part to dignity and reverence,

They consider that if beauty and majesty have any rightful place in the affairs of men, that place is preëminently to be sought in the sanctuary. Hence they are accustomed to invest their worship with as much solemnity as possible. They distinguish between what is appropriate to private devotion and what belongs to the worship of the great congregation. The temper of the Book of Common Prayer, which is the churchman's manual of worship, is alike unfriendly to tawdry and vulgar showiness in ceremonial on the one hand, and to utter bareness and rawness on the other. A "lowly pomp," a simple majesty; a decent reverence—these make the golden mean in worship, and it is these which it is the aim of the Prayer-book to secure. There is the less need of my dwelling upon this department of our general subject, because the signs are abundant that the American people are coming into sympathy with Anglican ways of looking at the matter; for the question, *How shall we worship?* is one that is answering itself before our eyes and to our ears. All around us are evidences, to which the most unwilling can scarcely be blind, that the architecture, the music, the commemorative days and seasons, and the ritual worship, hitherto associated with the old church, are meeting with more or less acceptance among our fellow-Christians all about us.

And I note this in no sneering or bitter spirit, but simply as making for my argument. It ought, I think, to be a ground of gratitude and satisfaction to every right-minded churchman to observe these approaches, ill-contrived and grotesque as they sometimes are, to the form of a worship rich and full. All such indications of a better understanding and a more cordial agreement among Christians are to be welcomed as possible harbingers of an abiding peace. Moreover, it must never be forgotten that in 1888 the entire Anglican communion, at the lips of its assembled bishops, pledged itself not to insist upon uniformity of worship as a condition precedent to church unity.

Here I rest my argument. What I have claimed for the Episcopal Church as precious inheritances, making for unity, are

these : (*a*) a simple, straightforward creed, (*b*) a reverent, heart-satisfying worship, and (*c*) an ancient polity, whereof the memory of man runneth not to the contrary. Surely this is a happy combination. Surely the American people, beset on the one hand by the solid ranks of Roman absolutism and harassed on the other by the scattered sharp-shooters of the liberal camp, may well think twice before refusing to accept it as the true rallying-point of a nation whose life is still, in the main, a continuation of English history. Take the Christian people of this land in the mass—and the truest definition of the American church is that which affirms it to be made up of the whole company of the baptized of whatever name—it is probably true of its several divisions that no one of them is entirely in the right upon all points, and no one of them upon all points entirely in the wrong.

It is clearly desirable that those who are more in the right and less in the wrong than others should come to the front ; but which these are can be known only by the test of time. God, by some sifting process of His own, will ultimately sever the evil from the good and manifest His church. Meanwhile, to those who cannot help thinking that the line taken by Episcopalians in the movement for the promotion of church unity has savored of arrogance I would commend a single thought. Much as we may reverence the memory of those stout English hearts who witnessed to the sincerity of their convictions by crossing the ocean to plant what they accounted a purer faith in this American soil, heartily as we may respect their opinions and highly as we may honor their judgment, there is a court of appeal which has a still stronger claim on our regard, and that is the English race spread over the whole world. Let us not forget that we are members also of that. For combined mental and moral and bodily force the race in question stands confessedly in the foremost rank of humankind. Now, instead of going back to fight over again the half-forgotten battles of two centuries ago, instead of disputing about the relative amount of injury endured by

Puritans under Archbishop Laud on the one hand and by churchmen under Oliver Cromwell on the other, is it not the more philosophical and every way the better course for us to look at general results as they have been reached up to this time, and to consider what they suggest? Doing this, we find the fact to be that more people of English stock have chosen to abide by that presentation of the religion of Christ which is embodied in the uses and methods of the Episcopal Church than have chosen to cast in their lot with any other single body of believers. In other words, the main principles which find expression in the Book of Common Prayer (I speak not of details) are the main principles upon which a plurality of the English-speaking people have settled down as the result of the great battle with Rome. Can we be fairly charged with disloyalty to American traditions if we lift up our eyes from the limited horizon of our own local history and let them take in the far wider sweep covered by the experience of our race? Or, to put it in another way, is it likely that that religion will prove otherwise than helpful to the souls of men of which it can be said that, more than any one competing form of faith, it has commended itself to the mind and conscience of the world's dominant race? Again I ask, Why should we renew the controversies of two or three hundred years ago? Let the dead bury their dead, and let us judge matters of the living present on their own merits, unbiased by inherited prejudice. Most of us consider it foolish on the part of a portion of our fellow-citizens annually to celebrate the battle of the Boyne. Equally idle is it to wrest from the grave the religious enmities of the days of the Stuart kings. The Puritan of those days thought the churchman arrogant and overbearing; the churchman thought the Puritan crotchety and sour. The Puritan accused the churchman of laxity of morals; the churchman retorted with the charge of hypocrisy and cant. But what concern have we with these old recriminations?

The objections of the Puritans to the Episcopal Church (I mean the old, the original, objections) are practically outlawed

by the statute of limitations. Lapse of time has emptied them of their force, as anybody can see by simply reading for himself what the Presbyterians had to say in the way of complaint at the Savoy Conference in 1662. Some of the objections were trivial at the start, and are now universally acknowledged to have been such. Others of them came from the connection between church and state, which, happily, in this country has no existence. The question for us is, Has the Episcopal Church of to-day, as a matter of fact, large store of blessing in its hands for the people of this republic? For one, I honestly and earnestly believe that it has; and, so believing, abide, in charity and hope, a churchman.

W. R. Huntington.



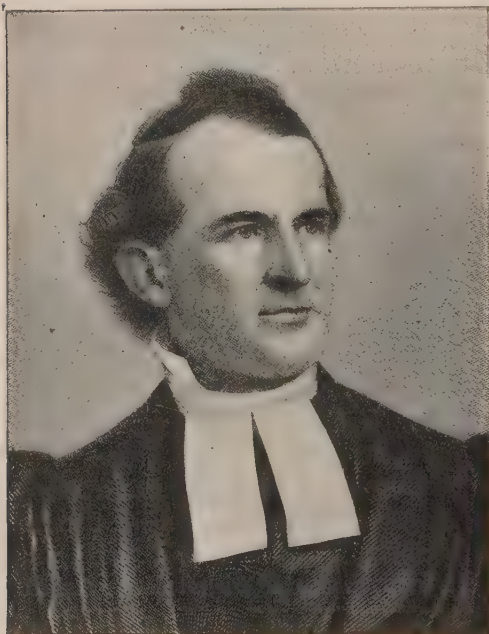
Christ's Reformed Episcopal Church, Michigan Avenue and Twenty-third Street,
Chicago.

THE REFORMED EPISCOPAL CHURCH

ORIGIN.—The Reformed Episcopal Church had its origin in the disaffection of certain persons by reason of the restrictions placed upon them by the Protestant Episcopal Church, of which they were members. They were of the Low-church party, and were opposed to certain ritualistic tendencies of the High-church party; they objected to the restrictions against non-episcopally ordained clergymen entering their pulpits, and against their officiating in other Protestant pulpits. The controversy culminated in 1873, when the Reformed Episcopal Church was organized in New York, under the leadership of the Rev. Dr. George D. Cummins, Assistant Bishop of Kentucky. He was made a bishop of the new organization. Another leader, the Rev. Dr. Charles E. Cheney, of Chicago, a presbyter who had been deposed, was also ordained a bishop. The church started with 8 clergy and 20 laymen; in 1897 it numbered 82 presbyters (including 8 bishops), 29 deacons, 115 parishes in the United States and Canada, and about 10,000 communicants.

2. ORGANIZATION.—There is a General Council that meets annually, and in place of dioceses the church has synods and missionary jurisdictions, over which its bishops preside. They have two orders in the ministry—presbyters and deacons, bishops being simply the first presbyters and not constituting a separate house. Ministers of other denominations are received without reordination. They adhere to the episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

"While rejecting as unscriptural the notion of apostolic succession in the bishops, they hold to historic succession in the episcopate. They regard it as an essential feature, not of all Christian churches, but of a truly episcopal church, that a bishop should perpetuate his office, and that the episcopate should be



Rt. Rev. George D. Cummins, D.D.
First bishop of the Reformed Episcopal Church (born 1822, died —).

continued by the consecration of each bishop by one who had similarly received his authority.*

Members of other churches are received without confirmation, and letters of dismissal are given to those desiring to join other communions, except Unitarians and Universalists.

3. TEACHING.—At the General Council that convened in Chicago in 1874 articles of religion were adopted, thirty-five in number, that fol-

low closely the Anglican articles. They declare their belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice, in the Apostles' Creed, in the divine institution of the sacraments of baptism and the Lord's Supper, and in the so-called doctrines of

* Bishop Cheney, in "The World's Parliament of Religions," vol. ii., p. 1508.

grace as found in the Thirty-nine Articles. The following doctrines are rejected and condemned as contrary to the Word of God: (1) That the church of Christ exists only in one form of ecclesiastical polity. (2) That Christian ministers are priests in another sense than that in which all believers are a "royal priesthood." (3) That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father. (4) That the presence of Christ in the Lord's Supper is a presence in the bread and wine. (5) That regeneration is inseparably connected with baptism.*

4. WORSHIP.—The Reformed Episcopal Church retains a liturgy. The Book of Common Prayer is used by them, with some alterations, which right they exercise, provided the substance of faith be kept. The liturgy is not to be imperative or repressive of freedom in prayer.

For further study see cyclopedias, especially "Concise Dictionary of Religious Knowledge," edited by Dr. S. M. Jackson; also "Life of George David Cummins," by his wife.

* In 1871 the bishops of the Protestant Episcopal Church issued a declaration to the effect that the word "regenerate" in the Baptismal Office does not "determine that a moral change in the subject of baptism is wrought in the sacrament."

THE MORAVIAN CHURCH

THE official name of this church is the *Unitas Fratrum*, or the Unity of Brethren. (They must not be confounded with the United Brethren, to be referred to hereafter.) The more common name is the Moravian Church, because Moravia was once their principal seat. They are in the claimed apostolic succession, and therefore allied to the Episcopal Church.

1. ORIGIN.—The Moravian Church traces its origin back to the fifteenth century, when, in 1467, several Bohemian priests were ordained by Waldensian bishops who had received episcopal ordination from Roman Catholics. But there was a revival of the church in



General James Oglethorpe (born 1696, died 1785).*

* The leader of the first Moravians who settled in America at Savannah, Ga., in 1733. "They came to improve their condition and to afford a refuge to the persecuted Protestants of Europe." The colony received a royal charter of the unsettled country between Florida and South Carolina, and a grant of £5000.

1722 in Saxony, where a few had fled from persecution. Count Zinzendorf became their protector and leader. They soon after settled the town of Herrnhut ("the watch of the Lord"). In 1733 a number of Moravians, led by General James Oglethorpe, came to this country and settled in Georgia. Five years after they removed to Pennsylvania, where they built the towns of Bethlehem and Nazareth.

2. ORGANIZATION.—The organization of the Moravian Church is largely presbyterial or representative. There are three provinces, one on the Continent, one in Great Britain, and the third in America. Each is governed by its own provincial synod, with a board of provincial elders as an executive body. The highest body is the General Synod, which meets every ten years in Herrnhut, Germany, composed of representatives of all the provinces and missions. It "reviews the life, regulates the doctrine of the church, and receives a report of the management of the missions." The provincial elders' conference, however, attends to the affairs of the church within its own limits. Each congregation is governed by a conference of elders, and each is divided into "choirs" or "classes" on the basis of age and sex. Moravians have the three orders of the ministry—bishops, presbyters, and deacons. Bishops are not diocesan; they, however, alone ordain. Nevertheless, Moravians accept the ordination of other Protestant bodies. The lot is used in the selection of bishops, but is not obligatory. Formerly the lot was used in marriage and in the appointment of ministers; marriage by lot was abolished in 1818.

3. TEACHING.—The teaching of the Moravian Church is substantially that of most Protestant churches; it is evangelical. They seek to emphasize life above belief, and therefore have no formal creed. Christ is the center of Moravian teaching. He was the gift of God as the Redeemer of the world; His death made an atonement and satisfaction as a ground for the forgiveness of sins.

4. WORSHIP.—The worship of the Moravian Church is liturgi-

cal, with full provision for free prayer. There are prescribed forms for regular and special services. The Moravian is pre-eminently a missionary church. Although one of the smallest denominations, they have done a large and self-sacrificing work.*

For further study see "The Moravian Church" (in vol. viii. of the American Church History Series), by Professor J. T. Hamilton. In this will be found a full bibliography. Also vol. i. of the same series, "The Religious Forces of the United States," chap. xxx.

* See the "Missionary Review of the World," September, 1888, "The Heroic Missionary Society."



JOHN KNOX



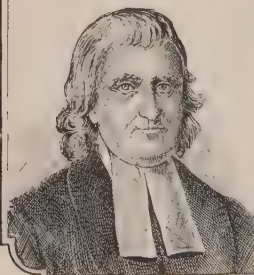
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PRESBYTERIAN

IV

THE PRESBYTERIAN CHURCH

THE fundamental principle of the Presbyterian system is the government of the church in the hands of representative bodies. Embraced within this system are numerous denominations, whose characteristics are to be considered in this and following chapters. As some one has said, "They are a lot of split P's." It is to be noted that the Presbyterian or representative system comprises several churches that are not Presbyterian in name or affiliations, although they have that form of organization. The Episcopal Church, already considered, is very largely representative; so also the Methodists, the United Brethren, and, with modifications, the Lutherans.

We will first give our attention to that denomination which is formally known as

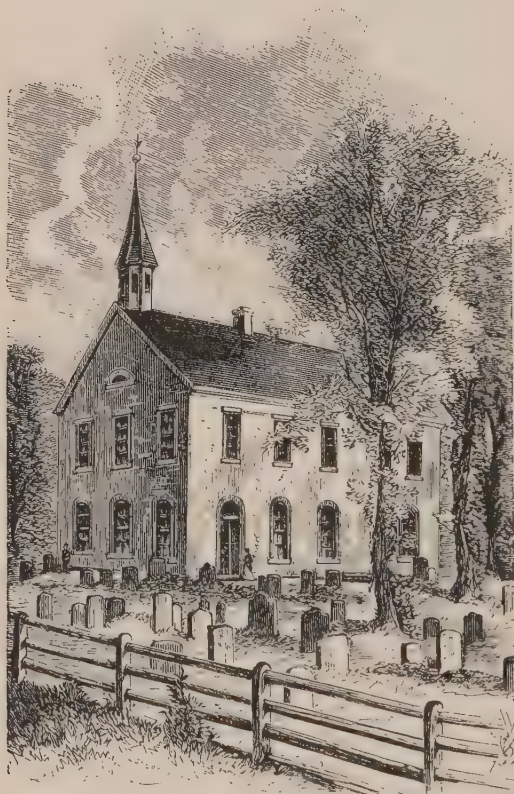
THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA

It is commonly known by the more simple name of the Presbyterian Church. Being the parent Presbyterian body in this country, it is left to the others to use distinguishing titles. The special characteristics of this church are: the representative government; the stress laid upon sound doctrine, especially the doctrine of the divine sovereignty, which is the controlling idea of their standards; and the earnest missionary spirit.

1. HISTORY.—When the disintegrated elements let loose by the outburst of the Reformation began to crystallize, one form

they took was that of Presbyterianism. This was the form in Scotland, in France among the Huguenots, in Switzerland, and among the Scotch-Irish in Ireland; and it became the polity of the Reformed churches.

It is claimed, however, that the faith and polity of the Presbyterian Church are not new, but a restoration of the polity and faith of the early Christian churches. This is a claim that is made with equal assurance by other churches. Professor Briggs remarks: "Presby-



Old Tennent Church, Monmouth, N. J.*
Organized 1692.

terianism belongs to the modern age of the world, to the British type of Presbyterianism; but it is not a departure from the Christianity of the ancient and medieval church; it is rather the cul-

* Illustration from and by courtesy of the "Presbyterian Observer."

mination of the development of Christianity from the times of the apostles until the present day.”*

The Presbyterian Church in this country had its beginning among the early settlers. Presbyterian principles and life came here chiefly from Scotland and the north of Ireland, although they were to be found among the Huguenots and some of the Puritans, especially those who settled in Virginia and Maryland. The bone and sinew of the church was Scotch-Irish. The first presbytery was organized in Philadelphia in 1705; and the first synod, composed of three presbyteries, was formed in 1716. The first General Assembly convened in Philadelphia in 1789. A constitution of the national Presbyterian Church was framed at that time, and the Westminster creeds were adopted, with slight alterations—mostly such as the conditions of the nation required. At that time there were about eighteen thousand communicants.

The Presbyterian Church was one of the few that had a steady growth prior to the Revolution. Its members took an active part in the promotion of American liberties. The Scotch-Irish were an important factor in the struggle for freedom and in the establishment of enduring foundations. John Witherspoon, president of Princeton, was a member of the Congress that put forth the Declaration of Independence, and had not a little to do with its adoption.†

While there were those in New England who opposed the Presbyterian Church, there were others who were ready to fraternize. In Connecticut especially Presbyterianism had its influence. The Congregational churches were semi-Presbyterian. As Dr. Dexter has said, it was “a Congregationalized Presbyterianism,” which “had its roots in one system and its branches in another.” There were no sharp sectarian differences between the two bodies until the present century. In this connection will be remembered the Plan of Union, which lasted from 1801 to 1837. This “Presby-

* “American Presbyterianism,” p. 4.

† See Sloane, “The French War and Revolution,” p. 227; also “Proceedings of Scotch-Irish Society of America” (1889), p. 183.

gational" system, as it has been called, provided for a mutual forbearance and accommodation between the two denominations in the new settlements of the West, i.e., west of the Hudson River.

Among those identified with the early life of the Presbyterian Church in this country were Francis Doughty, who preached in New Amsterdam, having come from New England, and afterward in Maryland, about the seventeenth century; Jedidiah Andrews, a graduate of Harvard College, who began preaching



Princeton College, New Jersey.

Chartered October 22, 1746; this building opened in 1747.

in Philadelphia in 1698; and Francis Makemie, who came from Ireland to Maryland in 1683, and whose coming and work marked a new era in the development of American Presbyterianism. William Tennent, who emigrated from Ireland, established the first Presbyterian school in America, the "Log College," at Neshaminy, Pa. His son Gilbert was an ardent revivalist, and was associated with Whitefield when he was in this country. Richard Treat, of Milford, Conn., was installed by the Philadelphia Presbytery in 1731. Joseph Treat was installed in 1762 as associate pastor of the First Presbyterian Church, New

York.* Presbyterians have always been earnest advocates of an educated ministry. Princeton Theological Seminary was established in 1812, the college having been opened in 1747.

The Presbyterian ship, like others, had troubled seas through



Rev. George Whitefield (1714-70).†

which to sail. Several denominations (to be mentioned hereafter) have grown out of dissensions within the Presbyterian Church. In 1838 occurred the separation between the Old and New School.

* During the Revolutionary War the congregation scattered, and all the ministers left the city.

† Under the pulpit of the "Old South" Presbyterian Church, Newburyport, Mass., Rev. George Whitefield was buried at his own request. In one corner of the building is erected a cenotaph of Italian marble bearing upon its face this inscription: "This cenotaph is erected with affectionate vener-

The New School was made up of those who had been influenced by the New England theology, while the Scotch-Irish elements, for the most part, were conservative. Union Theological Seminary, organized in 1836, was the leading institution of the New School, and Princeton of the Old School. Although a union of the dissevered members was effected in 1869, there are to-day two quite distinct types of theological thought and teaching represented by these institutions and their following; but the church is one body in life and activity. Recent discussions in the General Assembly over the revision of the confession and the relation of the seminaries to the Assembly, and in the trials of Professor Briggs and Professor Smith, reveal the two schools of thought; but it is devoutly to be hoped that the conservatives will not be so rigid nor the New School so aggressive as to precipitate a division. This does not seem likely. These are days for unity, and not division. The Presbyterian Church has always been strong in its distinguished laymen. Judge William Strong, of the United States Supreme Court, William E. Dodge, the eminent New York merchant and philanthropist, ex-President Benjamin Harrison, and Governor James A. Beaver, of Pennsylvania, were among its elders.

2. ORGANIZATION.—The organization of the Presbyterian Church is a gradation of judicatories with representative authority; it is a united body under the rule of chosen representatives
ation to the memory of the Rev. George Whitefield, born at Gloucester, England, December 16, 1714; educated at Oxford University; ordained 1736. In a ministry of thirty-four years he crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons. As a soldier of the cross—humble, devout, ardent—he put on the whole armor of God, preferring the honor of Christ to his own interest, repose, reputation, or life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination gave unexampled energy to his look, action, and utterance. Bold, fervent, pungent, and popular in his eloquence, no other uninspired man ever preached to so large assemblies, or enforced the simple truths of the gospel by motives so powerful on the hearts of his hearers. He died of asthma at Newburyport, Mass., September 30, 1770, suddenly exchanging his life of unparalleled labors for eternal rest."

of the churches. The governing bodies are sessions, presbyteries, synods, and General Assembly. The session is the governing body of the local church; it is composed of the pastor, or pastors, and elders. The elders, called ruling elders, are elected by the congregation as their representatives; the number varies according to the size of the church, and they act either for life or for a term of years, according to the choice of the congregation. With the session rests the admission and dismissal of members of the church, the administration of its discipline, the general management of the affairs of the church; and they appoint from their number delegates to the presbytery and synod. Besides the ministers and elders, each church has deacons and trustees elected by the congregation. The duties of the deacons generally are to see to the poor of the congregation, to look after the special collections for the boards of the church, and to provide the bread and wine for the communion. The trustees, as in other churches, take care of the temporal and financial affairs of the church as a corporation. They are nominal title-holders and custodians of the church property, but in the use of the property for all reli-



Monument of John Witherspoon (born 1722, died 1794), Fairmount Park, Philadelphia.

President of Princeton College, and signer of the Declaration of Independence.



Presbyterian Church at Jamaica, Long Island, N. Y.
Erected on land bought of the Indians in 1656; claimed to be the oldest Presbyterian church in America.

gious purposes the trustees are under the control of the session. The pastor is called by the church, the call passing through the presbytery. If the minister goes out of the bounds of his presbytery he is dismissed to that within whose jurisdiction he goes. The session of each church is the sole judge of the advisability of receiving a person into membership. If, on examination by the session, the applicant gives evidence of being truly converted and of trying to live a Christian life, he is accepted by a vote of the session and publicly received into the fellowship of the church. The members of the church have no voice in receiving or dismissing members. Persons are received, also, by letter from other churches, and letters are also given.

A presbytery "consists of all the ministers, in numbers not less than five, and one ruling elder from each congregation, within a certain district." The power of the presbytery is a general supervision of the churches in its district: the right to examine and approve or censure the records of church sessions; to examine and license candidates for the ministry; to ordain, install, remove, and judge ministers; to form or receive new churches; to unite or divide congregations at the request of the people; and to consider questions of doctrine and discipline. The term "collegiate church" is applied to a church with more than one pastor, and especially to one having two or more congregations which are under one session.

A synod is a convention of ministers and elders within a large district, including at least three presbyteries; the size and bounds are determined by the conditions and needs. A synod has jurisdiction over the presbyteries—appellate, and not an original, jurisdiction. Measures may be proposed by it to the General Assembly.

The General Assembly is the highest judicatory of the Presbyterian Church. It consists of an equal number of ministers and elders from each presbytery, one minister and one elder for every twenty-four ministers or fraction thereof, not less than twelve in each presbytery. Meeting once a year, it has general superintendence over the concerns of the whole church; it is the final



A Sod Church in Dakota.

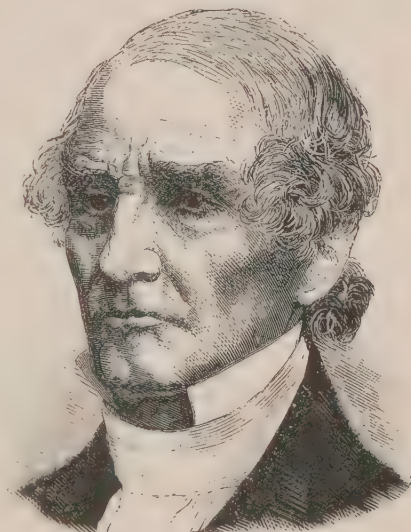
[Scenes in Presbyterian home missionary work in the extreme north and south of our country. These views are given by courtesy of Rev. D. J. McMillan, D.D., secretary.]



First Presbyterian Church and Manse, Miami, Southern Florida.

authority, and decides all controversies respecting doctrine and discipline. Delegates to the General Assembly are elected by the presbyteries.

3. TEACHING.—The central and controlling teaching of the Presbyterian Church is the sovereignty of God. Their theology in general is what is known as Calvinism.* Presbyterians hold the generally accepted truths, such as are expressed in the Apostles' Creed, but they have their distinctive teaching. The main feature of conservative Presbyterian teaching is that God determines who are to be saved. The whole race having become sinful through the fall of the first man, God might have left them under the curse, but He has predestined some men to everlasting life, out of the wise and holy counsel of His own will, and not because of the foreseen faith and obedience of the elect, leaving the rest to the just recompense of their sins. For those thus elected, who are wholly unable to deliver themselves from their condition of total depravity, there is provided a full and sufficient satisfaction in the atonement of Jesus Christ. Theirs is a system of divine decrees; the fundamental principle is that, "God being the sum of all perfection, He can have no higher end than the manifestation of His own glory." They are very zealous for the Bible as the "very Word of God." "The sovereignty of God involves the sover-



Albert Barnes.

Pastor First Presbyterian Church, Philadelphia, 1830-70.

* See the "Treasury Magazine" for October, 1895, p. 443.



The Fifth Avenue Presbyterian Church, Fifty-fifth Street, New York.

eighty of God's Word."* It is the only supreme, infallible rule of faith and practice; it is inspired in every part of it, and is inerrant.

There is a considerable minority among the Presbyterians who desire a modification of the "hard points" of doctrine; they have somewhat modified them in their own theological thinking. There are many leading men of the church who say, with Dr. Van Dyke: "We want to get reprobation, or absolute foreordination to be damned, out of the confession. It is superfluous, unscriptural, unevangelical, a horrible doctrine." Or, with the late Dr. McCosh: "There is a want in our confession of a clear and prominent utterance, such as we have in the Scripture everywhere, of the love of God to all men, and of the free gift of Jesus Christ, and of salvation



William E. Dodge (1805-83).
Philanthropist.

to all men, not to the elect alone." Meetings of the General Assembly for the past few years have made prominent the presence of these two schools of thought. It does not come within our scope to dwell upon the trials of Professor Briggs and of Professor Smith,† nor to enter into a discussion of the questions involved.

* Dr. W. H. Roberts, in "The Presbyterian System," p. 9 (Philadelphia, Presbyterian Board of Publication, 1895).

† The former was suspended from the Presbyterian ministry in 1893, and the latter in 1894.

The written standards of the church are the Westminster Confession, the Longer and Shorter Catechisms, the Directory for Worship, the Book of Discipline, and the Form of Government.

4. WORSHIP.—The worship of the Presbyterian Church is without liturgy. "The genius of Presbyterianism repudiates a prescribed liturgy." They teach that the worshiper has free intercourse with God without the mediation of a priest, and ought

not to be hindered by human devices. Jesus Christ is the only Priest and Mediator between God and man. In many Presbyterian churches the worshipers stand during prayer. This was formerly more common than now. Presbyterians accept and observe the two sacraments of baptism and the Lord's Supper. The mode of baptism is sprinkling, though other forms may be used if desired; infant baptism is practised and is enjoined. "Presbyterianism recognizes it as a chief duty of the church to keep the truth ever before the mind



William Strong.
United States Supreme Judge, 1870-80.

of the people." Reading and study of the Bible and instruction occupy a large place. A mid-week meeting of prayer and conference is held by Presbyterian churches, in which the laymen take part. A large and important missionary and educational work is carried on at home and abroad by the Presbyterians. It is done through eight boards, which are corporate bodies.



Presbyterian Building, Fifth Avenue and Twentieth Street, New York.



Group of Buildings, Princeton University, Princeton, N. J.
Founded 1748.

WHY AM I A PRESBYTERIAN?

BY THE REV. THEODORE L. CUYLER, D.D., LL.D.

THE simplest answer to the question, "Why am I a Presbyterian?" would be that I was born and reared in that communion. One of my maternal ancestors was for more than half a century the pastor (in Morristown, N. J.) of the only Presbyterian church at whose sacramental table George Washington ever sat. What I originally received by inheritance I have continued to hold by the convictions of judgment and experience.

The ecclesiastical polity of no one denomination of Christians has a complete model in the New Testament; but the Apostle Paul gave us both our name and some helpful hints when he wrote to Timothy, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Paul and his fellow-apostles also gave us two of our distinctive features—the parity of the ministry, and the office of the eldership. There was the ovum of a General Assembly in that convocation of apostles and elders at Jerusalem which sent out its deliverances to the Gentile brethren of Antioch and Syria. We have "bishops" in our denomination; but they are not set in authority over other ministers or over a territorial diocese, but simply in the oversight of their own flock; every installed pastor is a bishop. Ours is not a religious democracy, but rather a republican or representative form of government. The ruling elders are the representatives of the people, chosen

by them for the purpose of exercising government and discipline in conjunction with the pastor. We also have deacons, whose business it is to take care of the poor and to administer the charities of the church; in many of our churches they also distribute the elements at the celebration of the Lord's Supper.

Our normal legislative body and the fountain-head of ecclesiastical authority is the presbytery, which consists of all the minis-



Theodore L. Cuyler.

ters and one ruling elder from each congregation within a certain district. The presbytery has power to examine and license candidates for the ministry; to ordain, install, remove, or judge ministers; to examine the records and proceedings of each church; to settle all questions of doctrine or discipline; and to condemn erroneous opinions which injure the purity or peace of the whole church. The General Assembly is our highest judicial body, and represents all the presbyter-

ries; but it has no legislative powers, for every new law or change in the constitution must be submitted to the different presbyteries, and a majority of the presbyteries is required in order to its adoption. No ecclesiastical polity ever devised by man is absolutely perfect; but for those who like strong, well-ordered representative government, firm and yet not inflexible, Presbyterianism is just about the thing that they like. The

great President Jonathan Edwards (who, until just before his death at Princeton, did not belong to our denomination) once said: "The Presbyterian way has always appeared to me the most agreeable to the Word of God and to the reason and the nature of things." To which sentiment I beg leave to utter my humble "Amen."

Its system of doctrine is of vastly more importance to a church than its system of government. The one appertains to form, and the other to substance; for we do not subscribe to the preposterous modern notion that "doctrine is only the skin of truth set up and stuffed." The Bible is our sovereign creed, and we hold it to be divinely inspired and the one only infallible rule of faith and practice. Presbyterianism frowns on the whole ruthless and revolutionary school of biblical criticism; the "scholarship" which rejects the supernatural and dishonors the dicta of Jesus Christ we reject. Our interpretations of the most vital truths revealed in the Holy Scriptures are contained in that venerable confession of faith prepared by that wise assembly of masters in Israel which met at Westminster just two hundred and fifty years ago. To those shallow scoffers who are wont to sneer at this solid structure of theology we say, "Build better if you can." Its cardinal features are condensed into what is known as the "Shorter Catechism." Our confession of faith affirms the great pillar truths of the Trinity, the sovereignty of Jehovah, the divinity of the Lord Jesus Christ, the quickening and sanctifying work of the Holy Spirit, the atonement, regeneration, adoption, the resurrection, and the final judgment; it embodies, in fact, the evangelical doctrines of grace dear to Christ's followers in all denominations. It is not a faultless symbol of faith. The seventh article of the chapter on God's decrees contains a statement of what is known as the doctrine of "preterition"—a theory which is rarely held, and never preached, among us. Its utterances, also, in regard to the salvation of infants are unhappily worded, and have been the occasion of no little misrepresentation and gross caricature. When a minister is ordained he is

expected to accept this "confession for substance of doctrine," but latitude of opinion is allowed in the non-essentials.

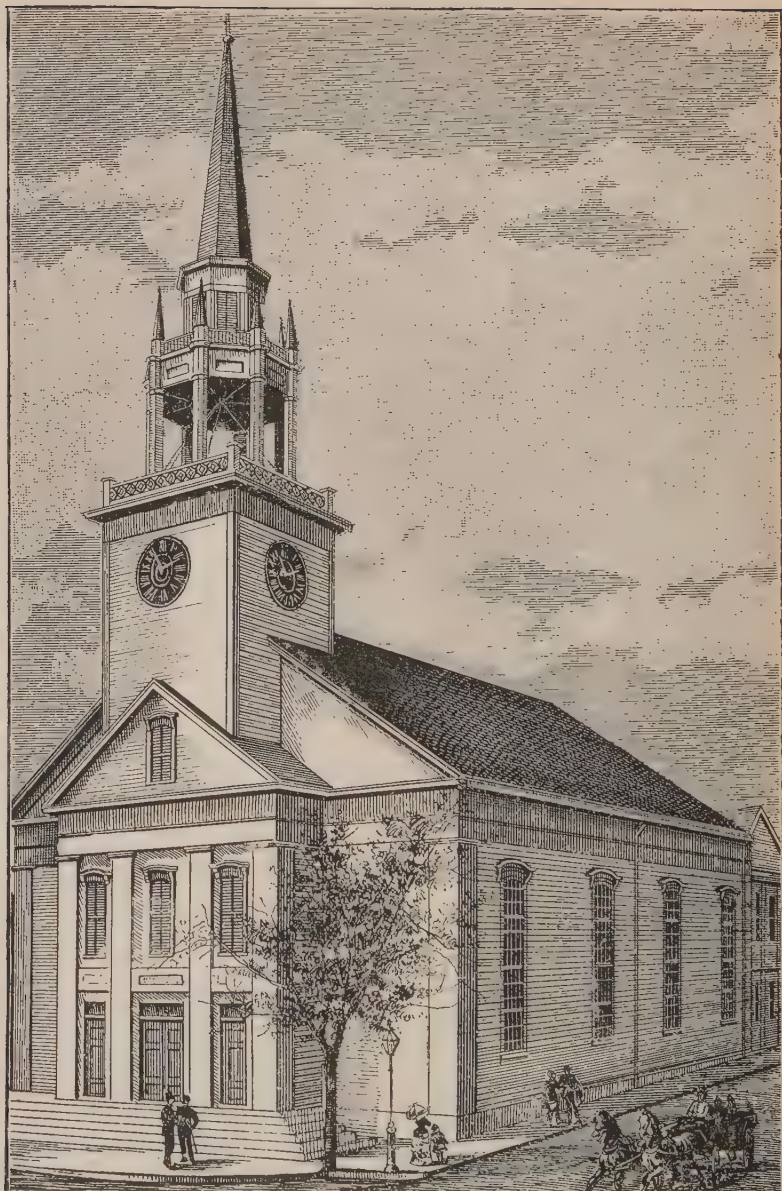
Presbyterianism recognizes and requires a thoroughly educated ministry. In John Knox's time "the kirk and the scule" went together, and they do so still; no denomination in our land has a higher standard of culture in its colleges and theological seminaries, and none does more for popular education. While it gives wide scope to the Christian activities of the laity, both male and female, I have often wished that it made more provision for the employment of lay preachers and exhorters, who are so effective in the Methodist body. Women are not formally ordained to the sacred ministry, but we have no law which forbids their being heard in religious and benevolent assemblies.

Toward sister churches we are thoroughly catholic. While one denomination bars its pulpits against all clergymen who have not been prelatically ordained, Presbyterianism welcomes to its pulpits all evangelical ministers of every name; and while another denomination excludes from its communion-table those who have not been immersed, Presbyterianism makes no particular mode of baptism essential to church-membership. We cordially join with other denominations in all Christian societies and benevolent enterprises, and no other outstrips us in generous contributions. It has been playfully suggested that in New York the City Bible Society be called the *Presbyterian* Bible Society outright. In the grand enterprises of home and foreign missions the church of Alexander Duff and David Livingstone, of the Jesups and Sheldon Jackson, has risen to the full measure of its stewardship.

As it is good to live in a big country, so it is a good thing to belong to a big church. It widens one's horizon and saves from a narrow provincialism. Presbyterianism, with all its various wings and branches, ranks the third among all the evangelical denominations in America; and if we add all those who adopt the same faith and form of government in Europe, then the Presbyterian is not outnumbered by any Protestant denomina-

tion in Christendom. Of its history we, its loyal sons, may well be proud. It has always stood for the sovereignty of God, for the authority of conscience, for civil liberty and the majesty of law. Its literature has enriched all libraries. In Europe it can point to its Knox, its Calvin, and its Chalmers; in America to its Edward Robinson, its Alexanders, its Hodge, its Barnes, and other great leaders in theology, in scholarship, and in practical religion. Its pulpits have exalted the sin-atoning Lamb of God; millions of precious souls have been converted in its sanctuaries. Its stiffly vertebrated theology has imparted backbone to the popular conscience, and its iron has entered into the nation's blood. Hard-headed, long-winded, and stout-hearted, Presbyterianism has marched on down through the centuries, "with cunning in its ten fingers, and strength in its right arm"; and, for one, I am not ashamed to answer "Why am I a Presbyterian?"

T. L. Bayler.



Old South Church (Presbyterian), Newburyport, Mass.

Organized 1746. Here George Whitefield preached, and was buried beneath the pulpit in 1770.

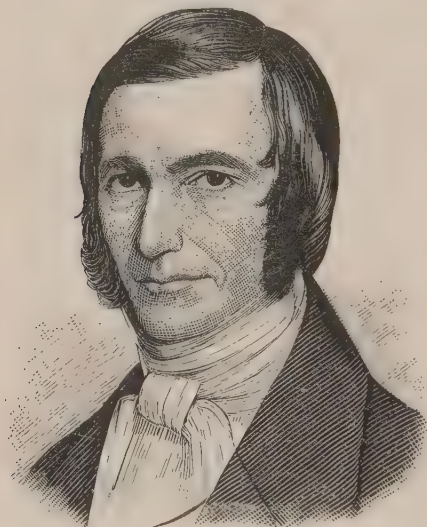
THE PRESBYTERIAN CHURCH SOUTH

THE formal title of this body is the Presbyterian Church in the United States. It was organized in 1861 by the Presbyterians south of the Potomac and Ohio rivers, under the name of the Presbyterian Church in the Confederate States of America; the name was changed as at present at the close of the Civil War. The Southern Presbyterian Church, however, traces its origin to the early Huguenot exiles who settled in the Carolinas and Florida before the Pilgrims came to Plymouth Rock, and English Presbyterians who came to Virginia in its earliest days. These were reinforced by the preaching of Francis Makemie in eastern Virginia and Maryland, and by immigration, before the Revolution, into Virginia and North Carolina, of Scotch-Irish Presbyterians from Pennsylvania.* The Southern Presbyterians were mostly connected with the General Assembly before its separation into the Old and New School branches in 1837; and the larger part adhered to the Old School branch, and remained in that connection till the outbreak of the Civil War.

The cause of the disruption and of the formation of the Presbyterian Church South was the adoption of the "Spring Resolutions" by the Old School Assembly at Philadelphia, in May, 1861. They were introduced by Dr. Gardiner Spring, of the New York Presbytery, and declared that it was the duty of Presbyterians to support the government and preserve the Union. They were adopted by a vote of one hundred and fifty-six to sixty-six, the

* See Hays, "Presbyterianism," p. 479.

minority objecting to considering political issues; among them were some men from the loyal States, like Dr. Charles Hodge. But underlying the objections to the declaration and to the consideration of political issues by the church, on the part of the Southern Presbyterians, there were sectional differences. For these reasons the minority withdrew, and they remain separate from the Northern Presbyterian Church, with which they are in



Rev. James Henley Thornwell, D.D., LL.D.
Born 1812, died 1862.

substantial agreement in teaching and government. The Presbyterian Church South lays special emphasis on this, that "synods and councils are to handle or conclude nothing but that which is ecclesiastical." In 1863 it was increased by the union with the United Synod South, which had withdrawn from the New School Assembly in 1857 because of the strong opposition then taken by that Assembly to slavery. It was further increased in 1869 by the Synod of

Kentucky, and in 1874 by a part of the Synod of Missouri.

This church carries on missionary work through committees elected annually by the General Assembly and directly responsible to that body. Some steps toward coöperation between the Presbyterians North and South have been taken. A plan for coöperation in home and foreign missions and in freedmen's work was agreed to in 1889. "Both churches are unquestionably at present in cordial fraternal relations."

THE CUMBERLAND PRESBYTERIAN CHURCH

THE Cumberland Presbytery, from which this church originated, was organized as a separate body in 1810. The former Presbytery of Cumberland had been dissolved by the Synod of Kentucky in 1806, because they had ordained to the ministry men unqualified by literary attainments or theological views. This action of the synod was violently condemned by the presbytery, and, indeed, was not wholly approved by the General Assembly in 1807, which advised the synod to review some of its measures. But it was then too late to prevent the separation, which was finally declared three years later.* Prominent in the movement were three ministers—Finis Ewing, Samuel King, and Samuel McAdow. A wide-spread revival in the Cumberland Valley had made a demand for ministers beyond the supply, and consecrated young men, though without the full qualifications, were ordained to meet the demand. The new organization grew quite rapidly, and other presbyteries were formed. It now occupies a position of prominence and influence, especially in southern and western portions of the United States; the need of educated ministers is felt and supplied, and is no longer a matter of difference.

The early discussions brought out some real doctrinal difference. A recent "Cumberland Presbyterian" says: "The doctrinal difficulty stands to-day the main barrier between the Cumberland Presbyterian and the mother church." The government of the

* See Rev. J. M. Howard, D.D., and Rev. J. M. Hubbert, D.D., in Hays's "Presbyterianism," p. 451.

Cumberland Presbyterian Church is like that of the parent church. In teaching it is characterized by the following declaration of principles: "1. There are no eternal reprobates. 2. Jesus died, not for a part only, but for all men, and in the same sense. 3. All infants dying in infancy are saved. 4. The Holy Spirit



Rev. Finis Ewing.
Born 1773, died 1841.

operates on all the world, on all for whom Christ died, in such a manner as to render all men responsible, and, therefore, inexcusable if they reject Him." Their teaching is a modified Calvinism, an elimination of "fatalism," as it is termed. They lay emphasis on the teaching of unlimited atonement ("Christ died for all") and conditional election—conditioned on faith and repentance on the part of the individual. They do not differ materially from the liberal wing of the Presbyterian Church. In 1883 a

new confession was adopted by their General Assembly. The Cumberland Presbyterians were received into the Pan-Presbyterian Alliance at the Belfast Council in 1884.

The Cumberland Presbyterian Church, Colored, became a separate organization in 1869; their General Assembly was organized in 1874. They are the same in polity and teaching as the foregoing.



Cumberland Presbyterian Church, Fort Worth, Tex.



Missouri Valley College, Marshall, Mo.
Organized 1889.

THE UNITED PRESBYTERIAN CHURCH

THE United Presbyterian Church of North America was organized in 1858 by the union of the Associate and Associate Reformed churches, the latter itself being a union of a number of the Associate churches and the Reformed churches in 1782. These bodies had been brought to America by emigrants from Scotland. By one line they trace their descent from Scotch Covenanters who came from the north of Ireland to America, and held their first communion under the Rev. John Cuthbertson in Cumberland County, Pennsylvania, August 23, 1752. By the other line they come from the Scotch seceders of 1753.*

The government of the United Presbyterian Church is strictly Presbyterian. The distinguishing features of their teachings are to be found in the following principles: "1. Slaveholding is a violation of the law of God. 2. Secret societies are inconsistent with church-membership. 3. Communion is ordinarily to be limited to the membership of the denomination. 4. Public social covenanting is a moral duty on extraordinary occasions. 5. The Psalms are to be sung in worship, both public and private, to the exclusion of the devotional compositions of uninspired men." Members are required to subscribe to the administrative standards as well as to the doctrinal standards. They are, for the most part, a very conservative people. The United Presbyterians issue the "Testimony of the Church," which elucidates and applies their doctrines to present duties and conditions.†

* See Rev. W. J. Reid, D.D., and Rev. A. G. Wallace, D.D., in Hays's "Presbyterianism," p. 425.

† See "United Presbyterians," by Rev. W. J. Reid, D.D.



First Presbyterian Church, South, Louisville, Ky.

WHY I AM A UNITED PRESBYTERIAN

BY THE REV. J. G. D. FINDLEY,
Pastor of the United Presbyterian Church, Newburg, N. Y.

I SHALL answer the question, "Why I am a United Presbyterian," by telling you something of the history, the distinctive doctrines, and the mission work of our church. It is the church of my fathers; I believe its doctrines are founded on the Word of God; and I am interested in the work it is doing for the Master. Then:

1. HISTORY.—We trace our genealogy back to the "land of the heather." We are descended from the Reformers of Scotland, especially from the Covenanters and Seceders who in that land contended so nobly for religious freedom and a pure gospel.

(1) The Reformed Church as an organization, apart from the Church of Scotland, sprang from a refusal of many of the Covenanters to accept the Revolution Settlement of 1688. This recognized the King of England (William) as head of the Church of Scotland. Those who protested against this as a usurpation which virtually destroyed the church's independence finally became incorporated as the Reformed Presbytery.

(2) The Associate Church grew out of the movement headed by the Erskines in 1733, in protest against the evils of patronage and the corruptions of doctrine then pervading the Church of Scotland. In the sermon before the Synod of Perth and Stirling, which occasioned this disruption, Ebenezer Erskine proclaimed, "The church of Christ is the freest society in the world."

(3) By process of emigration these churches both took root on American soil, organizing congregations and presbyteries about the middle of the last century. In the year 1782 a union was effected, the united church adopting the name Associate Reformed.



Rev. J. G. D. Findley.

(4) A few of both churches, however, did not enter this union; and so the three churches continued to grow until, in 1858, another union was effected between the Associate and the Associate Reformed. The United Presbyterian Church is the result of this union. We now have about 123,000 communicants, nearly 12,000 of them being in our mission churches in Egypt and India.

2. DISTINCTIVE DOCTRINES.—On the great doctrines of the gospel, the foundation truths

of Christianity, we are in hearty accord with the evangelical churches. The great body of truth on which we all agree shows the spiritual unity of the church.

But what you want of me is a statement of the doctrines in which we differ from our sister denominations, or which we specially emphasize in our confession and testimony. Then, as United Presbyterians, we stand for:

(1) The plenary inspiration of the Bible as the Word of God,

and its supreme authority in faith and practice. The first article of our testimony lays emphasis on the doctrine that these Scriptures, viewed as a revelation from God, are in every part the inspired Word of God, and that this inspiration extends to the language as well as the sentiments which they express.

(2) A Scripture psalmody in the praise service of God's house. We believe that God's own songs, the Psalter of the Bible, were given to the church to be used in His praise. They were used by Christ and His disciples at the institution of the Lord's Supper. In the epistles of Paul and James their use is enjoined upon the early Christians. They are more suited to the present dispensation than they were even to the past, as they are full of Christ. The apostles prepared no book of hymns to take the place of the old Psalter. There is no promise of the Spirit to help in composing other songs to take their place, although the Spirit is promised to help us in our prayers. It is the true union hymn-book, prepared by the Spirit of truth; it must be free from errors, and it forms a golden link between the church of the past dispensation and that of the present.

(3) A scriptural protest against secretism, or against associations that impose on their members an oath of secrecy or an obligation to obey a code of unknown laws. For a Christian to connect himself with such an association is to set himself against the example of Jesus, who says of Himself (John xviii. 20), "I spake openly to the world; . . . and in secret have I said nothing"; to disobey the command of his Lord (Matt. v. 16), "Let your light so shine before men, that they may see your good works," etc.; to bring himself, in many cases, into a fellowship with unbelievers that is clearly forbidden by the Word of God (2 Cor. vi. 14-16); and to give his approval to a religious system that dishonors his Saviour by excluding the name of Jesus Christ from all authorized prayers, burial services, and other religious forms, and by teaching men that they can approach the Father and enter the "grand lodge above" without any faith in Christ and His redemption.

(4) A scriptural mode of administering the sealing ordinances of the church.

(a) As to the sacrament of the Supper. We observe it seated at a table, not kneeling or standing at an altar. This ordinance is not a sacrifice, but a supper, called "the Lord's Supper" (1 Cor. xi. 20). So we eat of the bread broken, and drink of the cup, not at an altar, but at a table, for it is called "the Lord's table" (1 Cor. x. 21).

(b) As to the sacrament of baptism, we stand for a scriptural mode of observing this ordinance. The doctrine of our confession (ch. xxviii., sec. 3) is, "Dipping of the person into the water is not necessary, but baptism is rightly administered by pouring or sprinkling water upon the person." In practice we prefer the latter method (while allowing the validity of immersion, and admitting whatever Scripture warrant may be claimed for it), because we find ample warrant in Scripture for baptism by sprinkling, and because we regard it a more edifying mode and more suggestive of the things baptism is intended to symbolize. Now, I know that on this point there is decided difference of opinion between us and other denominations of Christians. I do not wish to say anything against the mode which you have adopted in administering this ordinance, for I respect your convictions in the matter; but, with your permission, I would simply call attention to the Scripture on which our position is based.

I would refer you, then, first, to the word "baptize"—its scriptural meaning or significance. It does not always refer to immersion. The translators who gave us our English Bible usually render the Greek word *baptizo* by simply putting it into the English form "baptize"; twice, however, they have translated the word, giving us the English word "wash" as its equivalent: in Mark vii. 4, "And when they come from the market, except they wash [baptize], they eat not," and in Luke xi. 38, "The Pharisee . . . marveled that He [Jesus] had not first washed [baptized] before dinner." The noun *baptismos* is translated in the same way: in Mark vii. 4, "The washing [baptism] of cups, and pots,

brazen vessels, and of tables," and in Hebrews ix. 10, "Which stood only in meats and drinks, and divers washings [baptisms]," etc. What the apostle referred to as "divers baptisms" he makes very clear in the thirteenth verse: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh," etc.

Thus we find the Greek words "baptize" and "baptism" used in the New Testament in speaking of that ceremonial washing or purification that was practised under the former dispensation. This ceremonial purification was, of course, only an emblem of spiritual cleansing and an expression of faith in God's promise of an atonement for sin. It was performed in different ways—sometimes by washing the whole body with water, but most frequently by sprinkling, as indicated by the apostle in Hebrews ix. 13.

See Numbers viii. 7: "Thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them," etc.; and Numbers xix. 17, 18: "For an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel: and a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." The reading of this passage explains "the ashes of a heifer sprinkling the unclean," which Paul calls a baptism, and also the baptizing of pots and cups and vessels of which Mark speaks.

We hold, then, that, according to the New Testament usage of the word "baptize," it means a washing or purification with water as a symbol and seal of spiritual cleansing, and that when the water is applied to the person by sprinkling it is a baptism.

Then, second, the spiritual cleansing of which baptism is the seal is effected by the blood of Christ, that is, by the death of Christ as the propitiation for sin. See 1 John i. 7: "The blood of Jesus Christ His Son cleanseth us from all sin." It is worthy of

note that the word "sprinkle" is used in speaking of the blood of Christ and what it effects. It is called "the blood of sprinkling" (Heb. xii. 24); those who are saved are described as being "elect . . . unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). It is only by this blood that we can have our "hearts sprinkled from an evil conscience," as enjoined in Hebrews x. 22. This is the great lesson that Paul is teaching in the ninth chapter of Hebrews, where he is showing the difference between the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, and the blood of Christ which purges the conscience from dead works to serve the living God.

As we have the word "sprinkle" thus associated with the blood of Christ, and as the sprinkling of water for ceremonial purification as the symbol of spiritual cleansing is called a baptism in the New Testament, we hold that this mode of baptism—baptism by sprinkling—is a scriptural mode, and a very appropriate and suggestive mode of administering the ordinance that seals our election to the "sprinkling of the blood of Jesus Christ."

3. MISSION WORK.—We stand for a practical obedience to the great command, "Go ye into all the world, and preach the gospel to every creature."

(1) We emphasize the gospel as a revelation of the grace of God to sinners. In the revision of the Confession of Faith by the Presbyterian Church, proposed a short time ago, an additional chapter on the love of God revealed in the gospel was, I believe, provided for. We made our amendment to the confession on this point nearly forty years ago, in adopting the seventh article of our testimony. One of our ablest divines writes: "It may be safely affirmed that in no creed in Christendom is the grace of God in the offer of salvation so emphasized as is done in the language of this article." In it we affirm that the gospel "contains a free and unconditional offer and grant of salvation through Christ to all who hear it, whatever be their character and con-

dition." So, in theory, we hold it to be a gospel for "every creature" and to be preached to every creature.

Then, as to practice:

(2) We were among the earliest of the churches in this land to protest and agitate against the sin of slaveholding as a violation of the God-given rights of man and of the freedom and blessed privileges which the gospel is designed to bring to humanity.

(3) We were one of the first of the churches to begin mission work among the freedmen of the South. Our board, with its corps of ministers and teachers, was ready, so that in the autumn of 1863, a few months after Grant's capture of Vicksburg, we had planted a mission station on Davis's Bend, away south of that city, almost under the shadow of Mr. Davis's mansion. This work we have steadily prosecuted. We have a well-equipped college at Knoxville, Tenn., where many young people of the colored race are trained for teaching in the schools of the South. We support ten other missions and schools in the States of Tennessee, Alabama, Virginia, and North Carolina, appropriating fifty thousand dollars a year to this part of our work.

(4) In the foreign field we have two important missions. "The American Mission," as it is called in the land of Egypt, is manned and supported entirely by our United Presbyterian Church. This work was commenced in the year 1854 by Drs. Barnett and McCague, who were soon after joined by Dr. Gulian Lansing, who for many years was held in high repute for his attainments in the Arabic language. We have occupied the chief centers of population from Alexandria to the first cataract with schools and preaching-stations, a training-college at Asyoot, and a theological seminary at Cairo. There are now in this field 13 missionaries and 1 medical missionary, with their wives as efficient workers, and 10 unmarried female missionaries, 2 young women physicians, and 1 trained nurse; 197 preaching-stations have been opened, and 39 congregations have been organized; 21 native ministers have been ordained and installed as pastors, and

28 additional licentiates and theological students are in training for the same work; the number of communicants reported in 1896 was 5355.

Our other foreign mission is in northern India, where the work was commenced in 1855 by Dr. Gordon and his wife. For a long time the progress in this field was very slow, few converts being reported; but in recent years the divine Spirit has greatly blessed our work in India. We have now a synod with 3 presbyteries under its jurisdiction, 15 missionaries, with their wives, 18 unmarried female missionaries, and 2 female medical missionaries. They occupy 131 preaching-stations, in which 15 congregations have been organized, the number of members reported being 6728. Here, as in Egypt, efforts are being made to prepare a native ministry for the churches, and there are now 9 native ordained ministers at work, and 13 more in preparation for the same service.

(5) We have our Home Mission Board for gospel work in our own land, supporting missions, organizing new congregations in the East and in the West, and our Board of Church Extension to help these congregations to secure suitable houses of worship. Our churches contribute nearly one hundred thousand dollars a year to this part of our work.

I am a United Presbyterian because, first of all, I am a Christian, a thorough believer in the gospel of our Lord and Saviour and in its free, gracious offer and grant of salvation through Christ to our sinful race, and because all who accept this salvation should be members of the visible church; then because a kind providence gave me my birth and birthright, Christian home training, and great spiritual advantages in the pale of this the church of my fathers; and further, because the more I compare the gospel we profess in our confession and testimony and our form of government and of worship with the Word of God, the more I am convinced that none of our sister denominations can claim to be resting more fully than we are on the sure foundation of revealed truth.

How can I close without the preaching of this glorious gospel of the blessed God? As Christ's ambassador, I herald God's free offer of pardon, peace, and eternal life through Christ to every one who hears me now. If any of you are not yet saved by the grace of God, let me "beseech you, in Christ's stead, be ye reconciled to God."

A handwritten signature in cursive script, reading "J. G. D. Hindley". The signature is written in dark ink and is positioned to the right of the main text block.

THE REFORMED PRESBYTERIAN CHURCH

WHEN the union of 1782, referred to above, took place, some of the Reformed Presbyterians remained out as the Synod of the Associate Reformed Church. But in the next century a controversy took place concerning the relation of members of the church to civil institutions, which led to a separation among them in 1833. One division is known as the Synod of the Reformed Presbyterian Church in America. They believe that civil government is a divine ordinance, and therefore refuse political connection with the United States, because, as they believe, the Constitution does not recognize this principle. They refuse to perform any civil act which involves taking an oath; they do not vote, enlist in the army, or serve as jurors.

THE COVENANTERS

THE other division is known as the General Synod of the Reformed Presbyterian Church, or sometimes popularly as the New Light Covenanting Church. They recognize their duties and privileges as citizens, although still holding to the leadership of Christ over the nations. They reject hymns of human composition, and use only the Psalms. As the name Covenanters implies, they hold that public social covenanting is a duty; a covenant having been duly prepared by the presbyteries, it is binding upon all until the accomplishment of the ends sought in the covenant. The General Synod was organized in 1829, and held its sixty-eighth session in Beaver Falls, Pa., in 1897. It continued its session ten days, having two hundred delegates present, including ministers from Canada, Nova Scotia, and New Brunswick, besides from all parts of the United States, and several from Syria, where the synod maintains an active mission.

The chief difference between these two bodies is that the former forbids its members voting, while the latter permits them to exercise their own discretion. They both forbid membership in secret societies to their communicants.

WHY I AM A COVENANTER

BY THE REV. JOHN W. F. CARLISLE,

Pastor of the First Reformed Presbyterian Church, Newburg, N. Y.

YOU will recall the vivid account in the Book of Numbers of the marching hosts of the Hebrew nation. The arrangement of its forces shows the order and discipline of the army. There are twelve tribes with a oneness of purpose, forming a united band of opposition to any foe; and, at the same time, every tribe has its own place, its own interests, and its own standard. One verse from the inspired record seems to me a most fitting one for this "Parliament of Denominations"; it is this: "And the children of Israel shall pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts. . . . Every man . . . shall pitch by his own standard, with the ensign of their father's house." Every Hebrew soldier was taught to be faithful to his own standard and loyal to the whole army. Thus it was that Israel, during the administration of Joshua, was strong all along the lines.

To my mind, this is the picture of what the church life in our day should be. We should emphasize loyalty to the one great army of righteousness with its *one* Lord, *one* faith, *one* baptism, *one* God and Father of all. We should emphasize faithfulness to our denominational standards: "Every man by his own camp, and every man by his own standard."

My lot in a kind providence it has been to be born under the

standard of the Covenanter denomination. It is the ensign of my "father's house" for many generations. And it is my privilege to wave these standards before you and show you their colors.

My talk may be divided into two heads: 1. The Covenanter Church—what it is. 2. My personal reasons for being in her communion.



Rev. John W. F. Carlisle.

1. The Covenanter Church—what it is.

It is the denomination that for two hundred and fifty years has been bearing a very practical witness for the kingly claims of the Lord Jesus Christ over the nations of the earth, and has been entering a decided protest against the rejection of those claims by the governments of the world. Covenanterism in all its history stands for the following principles: the Almighty God is the only source of authority in ecclesiastical and civil government; the Lord Jesus

Christ is the sole Head of the church and the only Ruler of nations, and should be so acknowledged in all constitutional law; the divine law is the supreme standard for all legislation in church and state.

These principles are the standards of Reformed Presbyterians, and mark them as a distinct denomination. Theirs is a church that was born and cradled in those times that tried men's souls, those fiery hours of the seventeenth century when strong manhood

was necessary to resist the terrible onslaught of the three great foes of the truth, the three *p*'s—paganism, popery, prelacy. It was in 1638–49 that Scotland enjoyed a period of great spiritual quickening, known in history as the “second Reformation of Scotland”—a period in which Presbyterianism was born and the great principles of civil and religious liberty were drafted for the welfare of future generations.

The great covenant scene of 1638, at Greyfriars' Church in Edinburgh, ranks among the first in the history of the Christian church. Sixty thousand earnest hearts pledged themselves in covenant vows to be loyal to the truth and to resist unto death the tyrannical claims of the Church of England and the British Parliament. On the mossy tombstones the precious document was placed while the thousands affixed their names, some of them with the blood of their own veins. These men and women were in terrible earnest, and their heroic stand for the truth has been applauded by the following generations who have shared in the blessings purchased by their blood. In this covenant and others that followed were embedded the great principles of the kingly claims of Jesus Christ and the supremacy of His Word that have ever characterized the denomination. They are found in our own covenant, that was taken in all our congregations in this country in 1871.

Our church is Calvinistic in its form of doctrines, holding to the Westminster Confession and catechisms. In its form of government it is Presbyterian. In its form of worship it adheres to the simplicity of the apostolic church, which was followed by the Reformed churches of Scotland, using only the Psalms in its song service.

2. My personal reasons for being in its communion.

In the first place, I am confident that our denomination has a definite mission and a distinct message, one that is most practical and necessary and biblical. Every denomination should have some great mission that demands separate existence. No denomination can live on its past history and past attainments.

No denomination should exist unless it is standing for some great essential truth that is ignored or neglected by other brethren. At the door of every church the age stands and asks, Why are you here? Are you a necessity?

We believe that the mission of the Reformed Presbyterian is to awaken the Christian church to see the practical meaning of Jesus' claims as "King of kings, and Lord of lords," and to realize the greatness of the sin on the part of Christians in entering into any union that will compromise those claims. Her message to the world is this: The nation that will not serve the Lord must perish. No education, no civilization, no political machinery, can save a country that refuses to "kiss the Son." This mission is thoroughly biblical. The whole Bible abounds with it. It is thoroughly necessary. Many denominations have ignored it entirely. Some accept it in theory, but reject it in practice. Many Christians have denied that the state was any institution of God and bore any relation to His law, and some in our own day would refuse to own that the mediatorial claims of Jesus Christ had anything to do with man in his political relations. It is entirely practical. All the great issues of our times are hinging on it. The enemy is saying, as you read in the Second Psalm, "Let us break their bands asunder, and cast away their cords from us"; and the most practical message of the hour is to declare the eternal decree, "Yet have I set my King upon my holy hill of Zion. . . . Be wise now therefore, O ye kings: be instructed, ye judges of the earth."

In the second place, I believe in her noble testimony in the *past* on the side of justice and liberty.

She has been a prophetic church, one that has borne testimony against slavery of every form, and for the liberty of man, of whatever race and color. She has been a suffering church, persecuted and scattered and scourged. She has passed through the fires, and has come from them with the satisfaction of having done for human freedom what has been allotted to few other churches to accomplish. Her record has added a volume of history to the few great books in the library of the world.

Scotland has become renowned as the cradle of civil and religious freedom through her faithful witness. Many of her members were driven to these shores in the latter part of the seventeenth century, and here they kindled the same agitation for the liberties of man.

The historian Baneroft says: "The first public voice in America for dissolving all connection with Great Britain came, not from the Puritans of New England, the Dutch of New York, nor the planters of Virginia, but from the *Scotch-Irish* of the Carolinas." The Declaration of Independence was preceded by a declaration of Covenanters at Octorara, Pa., 1743, in which the great ideas of civil independence were embodied. This was thirty-three years before the ringing of the liberty bell at Philadelphia. Thomas Jefferson acknowledged its great use in the framing of his historical document, and in the Revolutionary struggle the Covenanters, to a man, were on the side of the colonies. On the question of slavery they took the same stand. As early as 1798 they enacted, without a dissenting voice, that "no slaveholder should be allowed to the communion of the church." In the Civil War her men were found in the Union ranks fighting for the rights of man.

In the third place, I accept her *present* position on the great social and moral issues of our day. The Covenanter Church stands to the front in the great aggressive movements of the kingdom. She is a strong missionary church. Her missions are in Syria, Asia Minor, Cyprus, China, and among the Chinese, the negroes, the Indians, the Jews, at home. With the exception of the Moravian denomination, she gives to foreign missionary purposes "the largest average amount per communicant."

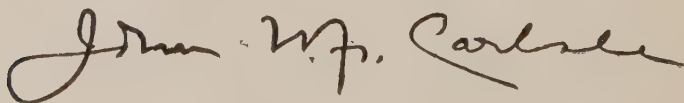
She is a vigorous reform church. Her ministers are a unit on the great questions, and her pulpits and platforms are open to their free discussion. On the temperance issue we are for total abstinence and prohibition. As early as 1841 it was enacted in our church courts that "the members of this church are prohibited from engaging or continuing in the liquor traffic." The liquor party has no influence in our pulpits and pews. On

secret societies we hold decided views. We believe them to be detrimental to the best interests of the country and injurious to the spiritual good of man.

On the use of the ballot and the holding of political offices in this country we take the Covenanter "stand of non-participation and non-incorporation." It is not that we are indifferent to the ballot. We hold that the ballot is most sacred, that every man is responsible to God for his vote. But the conditions of voting in this country are of such a nature that Covenanters cannot accept them and be loyal to the kingly claims of Christ. We hold that the government of the United States has accepted a constitution as "supreme law" that makes no mention of God, utterly ignores Jesus Christ, and rejects the Scriptures as the only basis of legislation. To enjoy our voting privileges we would have to sanction the great dishonor done to our King and have to accept a purely secular theory of civil government. Therefore it is that we enter our dissent from this constitution and refuse to use the elective franchise.

In the last place, I believe that the *future* will need a church with such a testimony. "The kingdoms of this world must become the kingdoms of our Lord, and of His Christ." The whole movement in the social world is toward King Jesus. Political atheism is being found to be political anarchy, the life of Christ to be the only life of the nation.

In closing I would quote these words of Paul: "But now are they many members, yet but *one* body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." Let us all coöperate in every right way for the hastening of His kingdom.

A handwritten signature in dark ink, reading "John W. Carlisle". The script is fluid and cursive, with a large initial "J" and a long, sweeping underline.

ASSOCIATE CHURCHES

WHEN the Associate and Associate Reformed churches united in 1858, forming the United Presbyterian Church, some of the Associates remained out, and they are known as the Associate Church of North America. They are a small body.

The Associate Reformed Synod of the South separated from the Synod of the Associate Reformed Church in 1822. They accept the Westminster Confession of Faith, changing, however, the portion relating to the power of civil magistrates in ecclesiastical matters. Psalms only are used in worship, and persons holding to error or corrupt worship, or notoriously belonging to societies which so hold, may not be admitted to the Lord's table. This makes them, in a measure, close communionists.

Numerous attempts have been made toward federation of different branches of Presbyterians, and are still being made. The great success of the reunion of the Old School and New School branches in 1870 encouraged the spirit of union which prevails more or less in all the churches, and especial efforts were made to bring together the Northern and Southern churches, which had been separated by slavery and the Civil War. Committees from each assembly were heard by the other, and cordial relations of correspondence established. Whether formal organic reunion has been brought nearer is not certain, though few doubt its ultimate attainment. Between the smaller branches of Presbyterians no important reunion has yet been reached.

NOTE.—Associated and kindred with the Presbyterian churches are the Reformed churches of Dutch and German origin. See following chapter.

For further study of the different Presbyterian bodies the student is referred to the following:

"History of the Presbyterian Churches in the United States," Rev. Robert E. Thompson, D.D. (New York, Christian Literature Company, 1895). (This is vol. vi. of the American Church History Series.)

"American Presbyterianism," Professor C. A. Briggs.

"The Presbyterian System," Rev. W. H. Roberts, D.D. (Philadelphia, Presbyterian Board of Publication, 1895).

"Presbyterian Law and Usage," Rev. B. F. Bittinger (*ibid.*, 1888).

"Commentary on the Confession of Faith," Professor A. A. Hodge.

Articles in cyclopedias.

Crissman's "Origin and History of the Cumberland Presbyterian Church," and "Our Position," a pamphlet by the Rev. W. J. Darby, D.D. (Cumberland Presbyterian Publishing-house, Nashville, Tenn.).

"United Presbyterians," W. J. Reid.



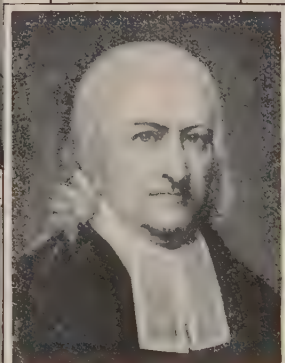
ISAAC N. WYCKOFF



JAS. S. CANNON



Geo. A. BETHUNE



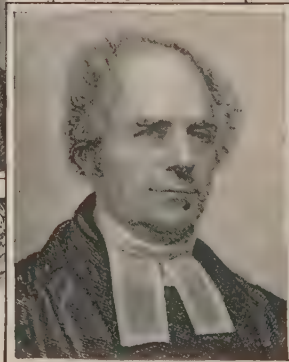
J. H. LIVINGSTON



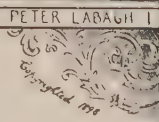
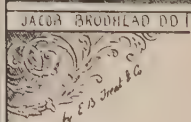
PETER LABAGH



JACOB BRODHEAD D.D.



J. M. MATHEWS D.D.



PIONEERS AND FOUNDERS.

REFORMED CHURCH

V

THE REFORMED CHURCHES

CLOSELY allied to the Presbyterian Church in polity and teaching are the Reformed churches of German and Dutch origin. They belong to the Presbyterian family, and are united with the Presbyterian churches in the "Alliance of the Reformed Churches throughout the World Holding the Presbyterian System," which was organized in Edinburgh, Scotland, in 1876. The councils of the alliance are held every four years; and although they have no legislative authority, they are of much influence over the affiliated bodies.

THE REFORMED CHURCH IN AMERICA

This is popularly known as the Dutch Reformed Church. The word "Dutch" was dropped from their name by conference agreement in 1867. It had its place because the church was established in America by Christians from Holland.

1. ORIGIN.—The Reformed churches are so called in distinction from the Lutheran; all grew out of the Reformation. The Dutch Reformed Church was established in the Netherlands, after a long struggle, in the sixteenth century.*

The first organization in this country was at New Amsterdam

* See Fisher's "History of the Reformation," chap. ix.

(now New York) in 1628, although there were those who had letters to form a church previous to this, which has given ground for the statement that a church was formed in 1619. The Rev.



Peter Stuyvesant.

Director-General of the New Netherlands,
1647-1664 (born 1602, died 1682).

John Michaelius was the first pastor of what is now the Collegiate Reformed Church of New York.* The growth of the Dutch Reformed Church was slow, being limited for the most part to emigrants from Holland. Associated with them in the settlement were French Huguenots, Walloons, and Lutherans. For a time there was no toleration of other sects, so called, especially under the governorship of Peter Stuyvesant. The conquest of New Amsterdam by the English in 1664 gave a check to the progress of the church. Up to the

time of the Revolution the Classis of Amsterdam (Holland) retained the final authority over the Reformed churches in America; but that was too distant to be effective. A coetus was formed in 1747, thus beginning a closer organization. A constitution was adopted in 1792, and the first General Synod was organized in 1794. Mention should be made of the Rev. Theodore J. Frelinghuysen, who came to America in 1720; he and his family exercised a marked influence upon the Dutch church. He took an active part in the Great Awakening, and was a prime mover in effecting a stable organization. Another prominent leader was the Rev. John H. Livingston, who became the second president of Rutgers College.

* See "The Earliest Churches of New York," by Dr. G. P. Disoway (New York, 1865).

2. ORGANIZATION.—In government the Reformed Dutch Church is Presbyterian. The officers of the church are ministers, elders, and deacons. The elders and deacons are chosen for two years, all communicants having a vote. The consistory corresponds to the session of the Presbyterian Church. It is composed of the minister and the elders and deacons of the local church. The



The "Half Moon," in which Hendrik Hudson, in the employ of the Dutch East India Company, discovered the river which bears his name (1607).

deacons have a voice in temporal affairs only, although in practice this is not strictly adhered to, the deacons joining with the elders in passing upon all questions. The consistory admits, disciplines, or dismisses members, and manages all the concerns of the congregation. In some churches the consistory is a self-perpetuating body. Members are received by them in the same manner as by Presbyterians. "The acting consistory may also call together all former elders and deacons, as a Great Consistory,

for consultation on important matters." The classis corresponds to the presbytery of the Presbyterian Church, and has substantially the same functions. The particular synod corresponds to the synod, and the General Synod to the General Assembly, of the Presbyterians.

3. TEACHING.—The standards of the church are the Heidelberg Catechism, the Belgic Confession, and the Canons of the Synod



Dutch Reformed Church, Albany, N. Y.

Erected 1656.

of Dort. Like all other Calvinistic standards, they emphasize the sovereignty of God and also His love to sinful men. They teach that human nature is corrupt, that election is out of mere grace, that the saving efficacy of the death of Christ extends only to the elect; but also that His death is abundantly sufficient to expiate the sins of the whole world, that as many as are called by the gospel are unfeignedly called, and that if any do not repent or believe in Christ, this is not owing to any defect or insufficiency in the sacrifice of Christ, but is wholly to be imputed to themselves. They declare that those who are converted could

not persevere in a state of grace if left to themselves; that God mercifully confirms and powerfully preserves them therein even to the end; and that they must be constant in watching and prayer, and must work out their own salvation with fear and trembling. "The salient characteristic of the body is its hereditary zeal for doctrine and order, which, however, knows how to reconcile unyielding attachment to its own views and usages with a large charity for all other Christians."*

4. WORSHIP.—The worship of the Dutch Reformed Church is semi-liturgical. The forms for baptism, the Lord's Supper, ordination, and the order of service are obligatory. There are also forms of prayer and worship, but these are not imperative. They baptize by sprinkling, and infants are baptized. They teach that the elements in the Lord's Supper are visible signs and pledges that souls are fed by Christ to eternal life. There are some in the church with strong liturgical leanings.

The Dutch Reformed Church has several educational institutions. Important among these is Rutgers College, New Brunswick, N. J., which was founded in 1770, and then known as Queen's College. Union College, Schenectady, N. Y., founded in 1795, is in sympathy with the Reformed Church. At New Brunswick is also a theological seminary. The missionary and benevolent work of the church is carried on by boards; the Board of Foreign Missions was formally organized in 1832, but for some time they worked in conjunction with the American Board.

THE TRUE REFORMED DUTCH CHURCH is a small body that seceded in 1822 on account, as they declared, of errors of doctrine and looseness of discipline; but in reality it was the culmination of an old feud.

THE CHRISTIAN REFORMED CHURCH is a branch of the church of the same name in Holland, which separated from the estab-

* Dr. T. W. Chambers, in "Schaff-Herzog Encyclopedia." The reader is referred to a paper by the Rev. A. P. Van Gieson, D.D., in "Report of Conference on Union between the Reformed Dutch and Reformed German Churches" (published by the Reformed Church Publishing-house).



Old Dutch Church at Sleepy Hollow, Tarrytown, N. Y.
Erected 1697.

lished church (the Dutch Reformed Church) in 1835 for the purpose, as they declared, of greater purity in doctrine and polity, and was brought by emigrants to America. In 1882 they received a number of additions of ministers and members who left the Reformed Church in America because that church would not pronounce against secret societies. In 1889 there was another accession by the coming in of most of the remnant of the True Reformed Church. The Christian Reformed Church now numbers about 15,000 members, more than half of them being in Michigan. They have one educational institution, a seminary at Grand Rapids, Mich.

THE REFORMED CHURCH IN THE UNITED STATES

(FORMERLY KNOWN AS THE GERMAN REFORMED CHURCH)

This church is more commonly known as the German Reformed Church. The word "German" was dropped in 1869, and the present name, as above, was adopted. The German Reformed Church was established in this country by members of the Reformed Church of Germany and Switzerland who settled in New York and Pennsylvania at the close of the seventeenth and the beginning of the eighteenth century. At first there was quite a close connection between this and the Dutch church. Both looked for more or less help from the Classis of Amsterdam. "The first German minister in America was ordained by Dutch ministers."* The German Reformed Church adopted their constitution in 1793. Their first coetus, or synod, however, was formed in 1747. Its proceedings were always sent for revision to the Classis of Amsterdam, but the church grew largely by emigration from Germany. In 1825 a theological seminary was founded, which ten years later was placed at Mercersburg. There emanated the "Mercersburg theology," the leaders being

* Paper by the Rev. E. T. Corwin, D.D., in "Conference on Union of Reformed Churches," p. 23.



North Reformed Dutch Church, New York.

Here the noonday Fulton Street Union Prayer-Meeting was organized in 1857. Church organized 1636; this building erected 1769; torn down 1875 and a business block erected, in the center of which is a chapel where the Noon Prayer-Meeting is still maintained.

Drs. Rauch and Nevin. It was there that the late Dr. Philip Schaff began his work in this country as a teacher and writer.

In polity this church is identical with the Dutch Reformed Church; even much of the language is the same. The liturgy for their worship is substantially the same, as well as the manner of conducting their services. A wide liberty is allowed in the use of the liturgy. A stranger would scarce know whether he was in a German or a Dutch Reformed church by the worship or preaching. The standard of teaching is the Heidelberg Catechism. When they became independent of the Classis of Amsterdam they dropped the other doctrinal symbols, but, as the Rev. Dr. Van Gieson shows, these symbols "explicitly assert that which in the catechism is either explicitly asserted or implicitly contained."* The difference between the Dutch and German Reformed churches seems to be that the Dutch church lays emphasis on the sovereignty of God, and is thus Calvinistic, while the German church lays greater stress on the sacraments and gives prominence to what they call educational religion. Catechetical instruction is given an important place. The German Reformed Church holds the Calvinistic doctrine of the spiritual real presence of the body and blood of Christ in the Lord's Supper for believers only.

This church is double the size of the Dutch church. Their General Synod meets every three years. Their missionary work is carried on by various boards. The Board of Domestic Missions was organized in 1826, and the Board of Foreign Missions in 1838. They also do a considerable benevolent work. The Brotherhood of Andrew and Philip began with them.

APPENDIX

The following is an abbreviation of the charter granted by William III. to the Reformed Protestant Dutch Church of the City of New York, 1696 :

* "Conference on Union," p. 43.



Madison Avenue Reformed Church, Fifty-seventh Street, New York.
Erected 1870.

“William the third, By the grace of God, King of England, Scotland, France and Ireland, Defender of the faith, &c. WHEREAS: Wee have been informed that Henricus Selyns, William Beeckman, and others, Minister, Elders and Deacons of the Dutch protestant congregacon in our City of New yorke, have at their own charge built and erected a Church within our said City of New yorke, and the same together with the Coemetry or Church yard thereunto adjoining, have dedicated to the service of God, and are also seized in their demesne as of ffee as in right of said Church of other lands, Wee do hereby declare, That Our royal will and pleasure is, that noe person in communion of the said reformed protestant Dutch Church, within Our said City of New yorke, shall be any wayes molested, for any difference in opinion in matters of the protestant religion. And declare that the aforesaid Church, and the ground thereunto adjoyning and inclosed, shall be the Church and Church yard of the minister, elders and deacons, and other members; and that there shall be a Minister to have care of the souls of the members, and a perpetual Succession of Ministers there. Wee have further thought fitt to create and make them a body politick or corporate; to have, take, possess, acquire, and putchase lands, tenements, &c., not exceeding the yearly value of two hundred pounds.

“And further, wee do grant, that the patronage, advowson, donation or presentation of and to the said Church belong to the Elders and Deacons. And further, wee do give and grant unto the said Minister, Elders and Deacons, by and with the consent and advice of the members to make rates and assessments upon all and every of the members in Communion of the said Church, for the payment of the yearly stipends and sallaryes of the aforesaid Officers of the said Church, and other things necessary. And to have and to hold all and every of the severall above recited lands, tenements, messauges, Mannours and here-ditaments in Trust for ever.

“IN TESTIMONY WHEREOF we have caused the great seal

of our said Province to be hereunto affixed in Councill at our efforts in New yorke, the eleventh day of May, in the 8th year of our reigne, Anno Domini, 1696.

"BEN FLETCHER

[Seal]

"Capt. Generale."

For further study see "Constitution of the Reformed Church."

"History of the Reformed Dutch Church," Demarest (1889).

"Manual of the Reformed Dutch Church," Corwin (1879).

"Report of Conference on Union of the Reformed Churches" (Philadelphia, Reformed Church Publishing-house, 1888).

The American Church History Series, vol. viii. ; also vol. i.

"History of the Reformed Church, Dutch," Rev. E. T. Corwin, D.D., in "Christian Literature."

"Manual of the Reformed Church in the United States," Dubbs (1885).

WHY I AM OF THE FAITH OF THE REFORMED CHURCH

BY REV. GEORGE S. BISHOP, D.D.,
Pastor of the First Reformed Church, Orange, N. J.

I AM of the faith of the Reformed Church because I believe her to be the purest exponent of the characteristics of the Christianity bequeathed to us by the apostles. These characteristics may be included in three particulars:

I. The church belief.

II. The church order.

III. The church worship.

I. The Reformed Church holds the *doctrine* distinctively Pauline, which shines with clearer luster through the Bible and crowns the New Testament—a doctrine which is larger than any other and which includes whatever may be true in any other system. The Pauline doctrine is that which puts fallen man at the nadir, and God, in the exercise of His grace, at the zenith. It exalts the sovereignty of God in the salvation of men.

But there are different view-points or methods, and the Reformed way of representing the truth is what may be called *isagogic*. It does not begin with God and the decrees of God, and come down to men. It begins with human misery, and speaks of comfort, and so *leads up*, through Christ, to God—making more evident at every step that it is God who is saving us, bringing the personality and work of the Holy Spirit into

clearer light, and, finally, showing that this work of the Spirit is a work of distinguishing mercy. It is God who begins, not we who begin. God is the Alpha, the Genesis, of everything good.

I am a Calvinist because I believe that everything saving springs from God's election. I am a Reformed Calvinist because

I prefer to put the truth with Heidelberg and as the first Reformers put it, in the light of comfort and of growing assurance, resting finally in God's election, and not, reversibly, down.

II. I am of the faith of the Reformed Church because I believe her *order* and plan to be that of the apostles and of the New Testament. No one can question that our Saviour attended the *syna-*

gogue as a stated Sabbath observance. No one can question that the apostles followed our Saviour in this, attending the synagogue on every Sabbath and in every city until, as in Ephesus, in Corinth, and elsewhere, they were cast out of it. No one, either, can question that the synagogue was the norm of the Christian assembly. St. James, speaking of the church, expressly styles it, τὴν Συναγωγὴν ἡμῶν—"your synagogue" (James ii. 2).



Rev. George S. Bishop, D.D.

The temple fell into ruin; the sacrifice was abolished; the priestly function was absorbed in Him who is our great and only Priest and Intercessor, Jesus Christ. But the synagogue remained. It remains to this day and with the same order. What is that order?

1. It is an order in which the prophetic office stands first. "Built upon the foundation of the apostles and *prophets*, Jesus Christ Himself being the chief corner-stone." "It pleased God by the foolishness of preaching to save them that believe."

2. It is an order in which is associated with the preaching of the Word a government by elders. "They ordained them elders"—a plurality—"in every church" (Acts xiv. 23).

3. It includes, with these, a corresponding bench of deacons, who serve tables or attend to the temporal affairs of the church. "To the saints which are at Philippi"—a local assembly—"with the bishops" (or elders in charge)* "and the deacons" (Phil. i. 1).

This is in all points the synagogue system. In every synagogue there was one who was styled the president, or "ruler"—the *chazan*, or "bishop of the congregation," and *sheliach tsibbor*, "the angel of the church." With him were associated *tsekenim*, or presbyters, elders, also called "rulers" (Mark v. 22). And next to these the *parnassim*, or deacons. These were the officers in every synagogue, under the great sanhedrim or representative synod or court.

The ancient and apostolic order, therefore, is that of a parochial episcopate in which there is a presiding pastor or bishop, an upper house of elders or bishops, and a lower house of deacons,—the norm, in itself, of everything constitutional,—upon which depends the entire fabric of church courts, after the model of the synod of Jerusalem, with the right of appeal and based on legitimate representation.

I am of the faith of the Reformed Church because of her protest against *secularism* in the administration of spiritual affairs.

* The words "elder" and "bishop" in the Greek New Testament, being, as scholarship concedes, everywhere interchangeable.

In nearly every other denomination there are, besides ordained and scriptural officers, certain other officers amenable more or less to the state instead of to the church whose affairs they control. The Reformed Constitution knows nothing about the control of finances or anything else in the hands of unordained men. A man, to exercise power or control of any kind among us, must, first, become a member of the church, and, second, submit to ordination by the laying on of hands. The Reformed Church knows no officers whose titles and whose functions are not found in the New Testament.

III. I am of the faith of the Reformed Church because I believe in the value of certain *liturgical forms*. I believe the Ten Commandments were intended to be read to the people. I believe the Lord's Prayer was intended to be repeated by the people. I believe that sacramental observances especially should be guarded by a definite instruction and solemnized with a peculiar reverence. The liturgy which we have inherited almost bodily from the Waldensian church, and which includes the great essentials of the Christian worship,—a liturgy which, while not rigidly binding in all points, still conserves propriety and reverence, unanimity and beauty, in divine public service,—seems to me both scriptural and sustained by the dictate of a sanctified judgment.

I love the Reformed Church because her atmosphere is genial and elastic; because, while commending free worship, she has no prejudice against written prayers or forms; because she is solid, strong, steady, and adaptable to circumstances; because she carries in herself the salt of American institutions; because she gives a definite place and respect to her clergy; and because she inculcates that subordination which alone can secure unity and effectiveness, and that reverence which is the soul of culture.

The Dutch Reformed Church, the oldest Protestant church in America, is a grand center-ground of union, having, as she has, affinities with everything catholic. Her creed is true, but not severe. Her rites are beautiful, but not inexorably stringent.

She combines loyalty to principle with love to men, and earnestness with the spirit of devoutness.

These reasons "why I am of the faith of the Reformed Church" are confirmed when I come to consider that church's *historical value and practical influence*.

There were three great centers of the Reformation—Wittenberg, Geneva, and Heidelberg. They were nearly at equal distances from Holland, and exercised nearly an equal influence upon her. The *spirit* of the Dutch church came from Luther, its *doctrine* from Geneva, and its *expression* from Heidelberg. No servile reproduction of either, Holland became the expounder and interpreter of the newly discovered evangelical truth. *She formulated the Reformation*. She gave the church the last and best statement of the orthodox system. By her that system was clarified, condensed, and starved into five great points, basal, logical, and harmonious. Destroy one of these points, you destroy all the others. Establish one, you have established the rest.

Holland formulated the Reformation. She was the best fitted of any land to do this. For one reason, because she was central; for another, because her free institutions and her perfect toleration of all religions made the Dutch Republic the refuge and shelter of all who anywhere were persecuted, in those stormy and transition times, for conscience' sake. Accordingly, French, English, Scotch, and German refugees fled to Holland, or the "Hollowland," which thus became the chalice of the best blood and piety of Europe. There are sixty Walloon or French churches in Holland to-day, in all of which the service is in the French language. As for the Scotch, a large part of the soundest Dutch theology was written by Scotchmen, such as Alexander Comrie and others; and when the cause of the Covenant was about to perish in Scotland itself, its dying embers were rekindled from Holland by the ordination of James Renwick—after Cameron's death the leading mind of the great struggle—at the hands of the Classis of Groningen. As for the English, it

is well known that they fled by hundreds and thousands to Holland, and that, after twelve years of sojourn there, the Pilgrim fathers embarked from Delfshaven, carrying with them in large measure, as the accumulated wealth of those years, the embryonic elements of New England. In the Synod of Dort, therefore, which gave us as its last and best work the immortal Dordracene Canons, there sat, as the result of this cosmopolitanism, English Puritans and bishops, as well as delegates and representatives from every Protestant land.

Then, again, the universities of Leyden and Utrecht, at that time the most famous in Europe, had brought together an assemblage of scholarship and acumen never before nor since exceeded. All this, concentrated on the burning and the crystalizing questions of the hour, compelled an accuracy, a clearness, and a comprehensiveness of definition peerless as the product of the highest spiritual thought. Witsius on the Covenants, Vitranga on the Synagogue, Alasco on Liturgic Forms, will never be surpassed. Holland thus had been prepared, in the providence of God, for the work of shaping and setting the final and permanent stamp upon what the Reformation achieved.

The Dutch influence on Puritanism, the mightiest spiritual and political force in the world, has never been properly recognized. It has been too often forgotten that the armed contest for religion and freedom, begun in Holland, as Douglas Campbell reminds us, "lasted there for eighty years before it was transferred to England; that the grandfathers and fathers of the men who fought under Cromwell at Naseby and Dunbar received their military training and the spirit of their enthusiasm from William of Orange and his son, Prince Maurice, thousands upon thousands of them, during a period of seventy years, serving in the armies of the Dutch Republic." "Fairfax, Essex, Monk, Warwick, Bedford, Skippon, and others—in fact, the men who organized the parliamentary army—received their military education," says Markham, "in the Low Countries." The famous Ironsides of Cromwell were drilled by Colonel Dalbier, a Hollander. England

herself is colored in all her eastern counties by her neighbor just across the sea.

This same Puritanism, broad, generous, without those features of severity which have characterized what has been less continental, flowed over the Atlantic into America, and, poured like a gulf stream into the heart of the colonies, exercised from the first a molding sway on all our social life and institutions. The Reformed Church has been the vehicle of this. Her *polity* has been the pillar of a free but firm and constitutional republicanism. Her *conservative influence*, in the midst of that commercial and political ferment called the American life,—not always healthy, often heated, rash, and extravagant,—is the salt, the brake on the wheels, which it needs. Her *spirit of enterprise* and progress, and especially her missionary spirit, put her in the van of those potencies which march forth in our day like armies with banners. When Commodore Perry's fleet returned after his first visit to Japan, and the question of Christianizing that country was under discussion, "Let the Reformed Church do it," said he. And from that day our church in the "Kingdom of the Sunrise" has been the foremost moving factor of her marvelous advancement into light.

Geo. S. Bishop

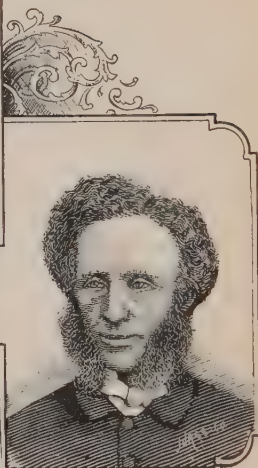


Rutgers (originally Queen's) College, New Brunswick, N. J.

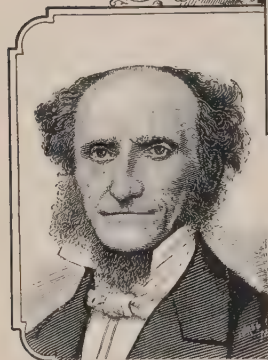
Named after Colonel Rutgers for his benefactions and distinguished services in the Revolutionary War. Organized 1766.



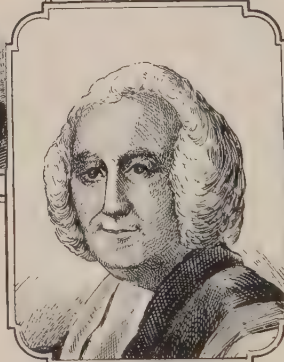
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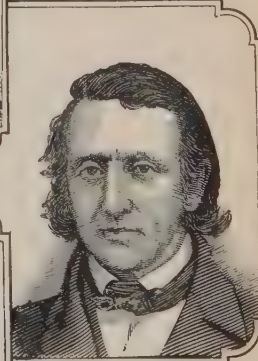
REV. PROF. DAVID LYSNES.



REV. C. F. W. WALTHER, D.D.



REV. H. M. MUHLENBERG, D.D.



REV. S. S. SCHMUCKER, D.D.



REV. EZRA KELLER, D.D.



REV. C. P. KRAUTH S.D.

PIONEERS AND FOUNDERS.

LUTHERAN

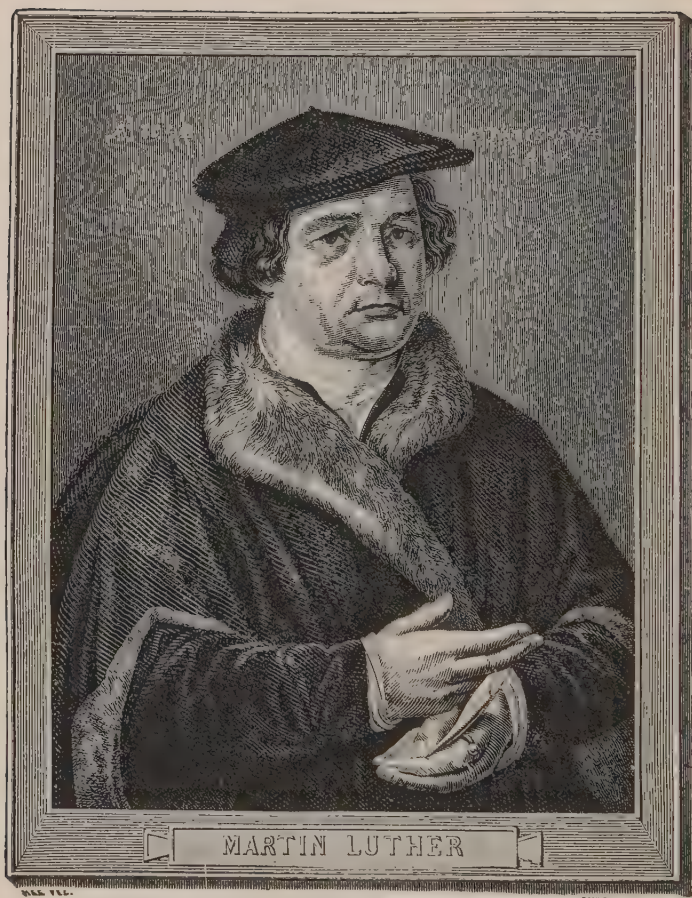
VI

THE LUTHERAN CHURCH

THE full name of this church, and that claimed by each of its branches, is the "Evangelical Lutheran Church." Among the distinguishing features are its Lutheran origin, the central place given to the teaching of justification by faith, reverence for the historical in Christianity, the place given to the sacraments, and the evangelical spirit. Other features will appear in the sequel.

1. HISTORY.—The Lutheran Church is a direct outcome of the Reformation in Germany, started by the great Reformer, Martin Luther, in the sixteenth century. The 31st of October, 1517, the day on which Luther nailed his ninety-five theses on the church door at Wittenberg, denouncing the sale of indulgences, is given as the birthday of the Lutheran Church. The name "Lutheran" was at first given in derision, like that of Christian. Luther did not desire it.

The Lutheran Church did not come to America an organized body, but Lutheran principles and teachings were brought here by several separate companies of emigrants from different countries. The first to come were from Holland, settling with the Dutch on the Hudson. They worshiped with the Reformed Dutch Church, not being permitted to establish their own churches. Occasionally, however, they held private gatherings. It was not until the English took possession of the New Netherlands in 1664 that the Lutherans had liberty there to set up churches of their



Martin Luther.

From the portrait painted in Luther's forty-ninth year by Lucas Cranach.

own. The first Lutheran pastor, the Rev. Reorus Torkillus, came with the Swedish colonists who settled in Delaware in 1638. German Lutherans came to Pennsylvania, and a colony of Lutherans from Salzburg settled in Georgia.

The arrival of the Rev. Henry M. Muhlenberg in 1742 began a new era in Lutheranism in this country. He went to work with zeal and wisdom, and his ability and energy infused new life into

the church. He was a man of large resources, wide influence, and a catholic spirit. He was in very friendly relations with the leaders of other denominations, especially with the Rev. M. Schlatter, the patriarch of the German Reformed Church in the United States.

The first synod was or-



Melancthon.
German Reformer
(1497-1560).



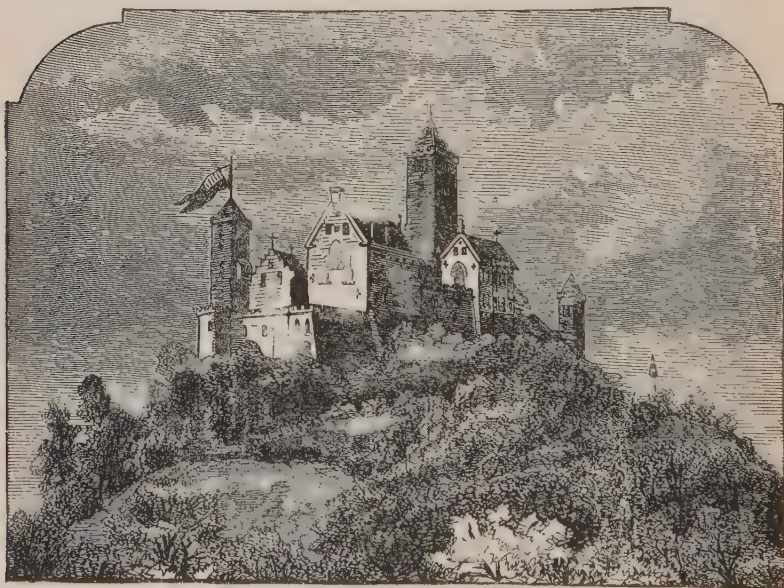
Zwingli.
Swiss Reformer
(1484-1531).

ganized in Philadelphia in 1648. From that time on there has been a steady and quite rapid growth. It was no easy task to bring together into one ecclesiastical organization the different elements, different in nationality and the attendant characteristics; but it was accomplished. However, there have been divisions, which will be referred to hereafter.

2. ORGANIZATION.—In the organization of the Lutheran Church two elements are recognized—the right of individual congregations to govern themselves, and the union of churches for the general good. This is a combination of the Congregational polity and the Presbyterian polity; the autonomy of the local church is Congregational, and the authority of representative bodies is practically Presbyterian. The officers of the church are the pastor, elders, deacons, and trustees. These compose the church council, which has oversight of the affairs of the congregation. The

control of the church business is delegated to them. The ministry do not constitute an order, but have a divinely appointed office, and all ministers are equal. A synod is composed of ministers and lay delegates with equal powers, representing a given portion of the church. It transacts all business pertaining to the congregations represented, and it expects its authority to be accepted. The synods may unite into larger bodies. The authority of councils and synods is only such as has been delegated to them by the congregations.

3. TEACHING.—The Lutheran Church teaches that the Holy Scriptures are the only infallible rule of faith and practice. The



Wartburg Castle, Germany.
Where Luther translated the New Testament (1522).

standards of the church are the Augsburg Confession, prepared by Melancthon, under the direction of Luther, in 1530, and the

Formula of Concord. The teachings of the Lutheran Church may be summarized as follows. The fundamental teaching is that which was emphasized by Luther: "The just shall live by faith"; that is, "Man cannot be justified before God by his own works or merits, but is justified freely for Christ's sake, through faith alone, which God imputes to him for righteousness; this faith must bring forth good fruits or works." All men are born in sin—that is, without the fear of God—and with carnal appetites, and they cannot by their own powers exercise saving faith without being born again and converted to God by the Holy Ghost. They teach the generally accepted Trinitarian view of the Deity, and the vicarious obedience, sufferings, and death of Jesus Christ, the God-man, for all men, and progressive sanctification not completed in this life. Holding to the two sacraments, baptism and the Lord's Supper, they teach that baptism is necessary to salvation, but make the fine distinction that it is not of "such absolute necessity that salvation is in no case to be had without it, if it cannot be obtained." They generally deny that infants dying unbaptized are lost. The mode of baptism is sprinkling. Concerning the Lord's Supper they teach that Christ is really and truly present, but "in a sacramental manner that is not understood by us." For the most part they hold to a spiritual presence. They teach the resurrection of the dead and the second coming of Christ to judgment, when He will confer on the godly eternal life and condemn the ungodly to eternal punishment.*

4. WORSHIP.—The Lutheran Church emphasizes the desirableness but not the necessity of uniformity in worship and in the administration of the ordinances. A liturgy is provided, but there is great liberty in its use. In some places the church is non-liturgical, and in others it is liturgical to a high degree. The preaching of the Word, the regular administration of the

* The Lutheran Publishing Society, Philadelphia, publishes a number of leaflets giving briefly and clearly the teachings and principles of Lutheranism. Among them is "Our Church," and "The Evangelical Lutheran Church."

sacraments, and the use of a rich and varied hymnology are indispensable parts of divine worship. "Lutherans retain the church year and observe the Christian festivals in commemoration of the birth, crucifixion, resurrection, and ascension of Christ, and of the outpouring of the Holy Spirit at Pentecost, as well as the celebration of the anniversary of the Reformation, and days of national thanksgiving and prayer. Catechization, as the proper development of religious training in the family and in parochial and Sunday-schools, she regards as the best means of leading the young to Christ, and of establishing them in the truth." Members are admitted to the church by the rite of confirmation. Prayer-meetings and services of preparation for the communion are among the usages of the church. A considerable educational work is carried on by the Lutherans in this country, as well as a missionary work at home and abroad through mission boards in the different branches.

The Lutheran Church is divided into the following separate bodies:

THE GENERAL SYNOD is the oldest and the original, but not the largest, of the Lutheran branches. It was organized in Maryland in 1820. At first it embraced most of the Lutherans of the country. "It stood for the independent existence of the Lutheran Church in America, and the clear and unequivocal confession of a positive faith."* They allow a more liberal construction of the Augsburg Confession, especially the articles on the sacraments, than most others. They are also more Americanized, and maintain a friendly relation to other denominations, coöperating with them in all reforms, and in meetings of the Evangelical Alliance.

THE UNITED SYNOD OF THE SOUTH.—After the breaking out of the Civil War, four synods of North and South Carolina and Virginia withdrew from the General Synod, and in 1863 they, with the Synod of Georgia, formed the General Synod of the South. Other synods afterward joined. In 1886 a new organization—the United Synod of the South—was formed out of the old, tak-

* "History of the Evangelical Lutheran Church," Jacobs, p. 362.

ing in two independent synods. They accept the Holy Scriptures as the only standard of doctrine and church discipline, and the Augsburg Confession, with which the other symbolic books are in perfect harmony, as a true and faithful exhibition of the doctrines of Holy Scripture. Similar in teaching to the General Council, they are perhaps a little less strict, "though of late years there has been not a little smoothing down of doctrinal asperities and a nearer approach to the General Synod."

THE GENERAL COUNCIL was organized in 1867 by several synods that withdrew from the General Synod because of the admission of what they considered an un-Lutheran synod. The General Council is distinguished by its strict adherence to the standards of the church, and those who accept them "must understand the words in one and the same sense." They declare that "Lutheran pulpits are for Lutheran ministers only"; but this is not strictly adhered to. The General Council is composed of Germans, Swedes, and Americans, and is somewhat more loosely organized than some of the others.

THE SYNODICAL CONFERENCE was organized in 1872 from a nucleus that had existed for many years. They are commonly known as "Missourians," and are made up largely of Germans. The English element is growing. The Synodical Conference is distinguished by its insistence on a pure and positive Lutheranism, and they maintain that their doctrine as to the ministry and the church is the true and settled scriptural doctrine. They require their ministers to subscribe to the whole Book of Concord as the pure, unadulterated explanation of the divine Word and will. This is the largest of the Lutheran bodies.

Besides the foregoing there are numerous independent synods and many independent congregations. They are separated by reason of national peculiarities, and questions of government and doctrine. The largest of these is the UNITED NORWEGIAN CHURCH, which was constituted in 1890 by the union of three synods. It was an attempt to bring together all the Norwegian Lutherans, but this was not fully accomplished. The next in size is the



Church of the Holy Communion (Lutheran), Philadelphia, Pa.

SYNOD OF OHIO, which has existed since 1818. For a year it was connected with the General Council, and later for nine years with the Synodical Conference. The predestination controversy some years ago caused differences and several divisions.

In October, 1895, was held the first meeting of the Luther League. It was felt that the young people of the church needed this league to strengthen their loyalty and further the distinctive mission of the Lutheran Church. It was a meeting of all Lutherans in America, and it is hoped that it will be an important step toward the unification of the entire Lutheran Church in America. The doctrinal basis of the league is the unaltered Augsburg Confession, and its constitution provides that this article may not be amended. The Young People's Society of Christian Endeavor has obtained a strong foothold among the churches of the General Synod, and in the 1538 congregations there are 1122 such societies. A National Lutheran Christian Endeavor Union was organized at the International Convention held in Cleveland, 1894. The General Council has entered into friendly relations recently with the General Synod; there is a comity in mission work, and fraternal delegates are sent from the one to the other. The signs of union are not as apparent as they ought to be; national peculiarities, doctrinal prejudices, and local loyalty have yet to be overcome.

In this connection mention should be made of the following:

THE EVANGELICAL SYNOD OF NORTH AMERICA was organized in 1840. It represents the state church of Prussia, which is the union of the Lutheran and Reformed bodies, and accepts the symbolical books of those bodies.

THE GERMAN EVANGELICAL PROTESTANT CHURCH "is liberal in doctrinal belief, having no confession of faith. It is opposed to synodical organization, but its ministers are associated in *vereine*, or district unions. Some of its churches are older than the century."*

THE SWEDISH EVANGELICAL MISSION COVENANT IN AMERICA is

* Census Bulletin (1890), No. 70.



Luther Place Memorial Church, Washington, D. C.

Erected in 1873, as "a memorial of God's goodness in delivering the land from slavery and from war." The statue of Luther in front of the church is a duplicate of the central figure in the celebrated group at Worms, Germany.

a union of two Swedish Lutheran synods in 1885, and owes its existence to the influence of the free religious movement in Sweden, in which Professor P. Waldenström, D.D., is a leader. Each church is self-governing, but they are bound together by conferences and an annual General Assembly. Only the General Assembly has power to admit new churches to the Covenant, or to sever the connection, should that become necessary through errors of doctrine or life. The Covenant is not a denomination in the ordinary sense of the word, but is a mission society; they came together because of the missionary spirit, and to further missionary enterprises. They are united on a simple basis of faith in Jesus Christ and the leading of a true Christian life. They have no creed or ritual; each church is free to adopt its own. A congress was held in connection with the Parliament of Religions in 1893.*

For further study the student is referred to the following:

"History of the Reformation," Professor George P. Fisher, D.D. (Scribners).

"History of the Evangelical Lutheran Church in the United States," Professor H. E. Jacobs (vol. iv., American Church History Series, 1895).

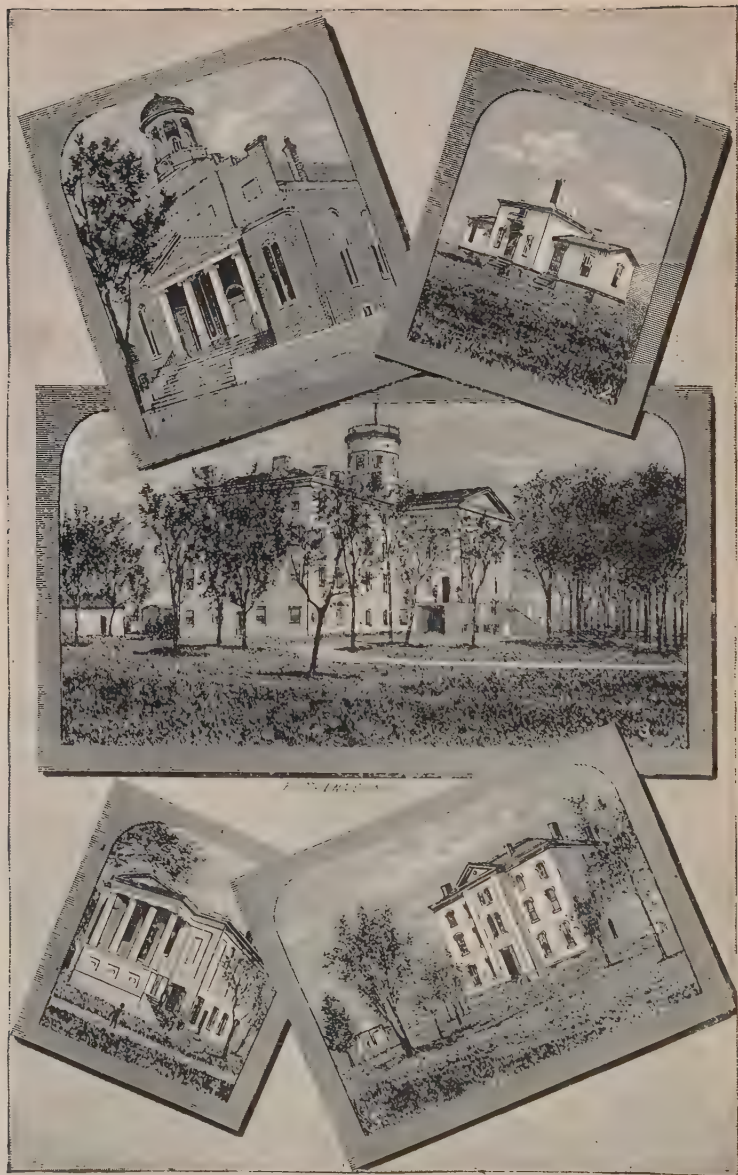
"Life of Muhlenberg," W. J. Mann (Philadelphia, 1887).

"The Lutheran Manual" (New York, Boschen & Werfer, 1893).

"Lutherans in all Lands," Rev. J. N. Lenker, D.D. (Milwaukee, 1893).

Articles in encyclopedias.

* See "The World's Parliament of Religions," edited by Dr. Barrows, vol. ii., p. 1514 (Chicago Parliament Publishing Company).



Pennsylvania College, Gettysburg, Pa. Organized, 1832.

1. College Church. 2. Astronomical Observatory. 3. College—Main Building.
4. Linnæan Hall—Scientific Department. 5. Preparatory Department.

WHY A LUTHERAN?

BY THE REV. J. G. BUTLER, D.D.,
Memorial Lutheran Church, Washington, D. C.

IN reply to the question, Why I am a Lutheran, let me say first of all that, while a Lutheran, there is nothing in my creed or heart or life that separates me from communion and cordial fellowship with any denomination calling itself Christian, nor from any believer in Christ who is striving to serve our Lord and Master. I am a thorough churchman, not in any narrow or exclusive sense, but belong to the church for which our Redeemer gave Himself, the body of all believers, of which He is the ever-living Head, continuing to do the work of redemption, which He began to do when on earth, and which He will continue to do through the church called by His name, the church of the ever-living God, until every knee shall bow to Him and every tongue confess that He is Lord, to the glory of God the Father. This point I emphasize because there are in the Lutheran, as in some other branches of the church, those who separate themselves, not so much from the world as from fellow-believers, exalting the denomination or sect above the church universal, which embraces Christians of every name and of every land. With all my heart I cling to the one holy Christian church. With the sect phariseism, whose logic is Lutheran pulpits for Lutheran preachers only, and Lutheran altars for Lutheran believers only, I have no sympathy, but heartily welcome to my pulpit all whom the Lord

has ordained, and to the Lord's table all whom that Lord accepts. Dare any poor believing sinner, saved by God's grace alone, do otherwise?

No doubt I am a Lutheran, *first of all, because I was born and reared a Lutheran.* As far back as I can trace my blood it is



Rev. J. G. Butler, D.D.

Lutheran blood, with now four generations certainly in the Lutheran ministry. Birth and environment ordinarily, not always, fix our denominational relation. Had I been born and reared a Congregationalist or Methodist or Presbyterian, or in any other of the one family of Christian churches, the strong probability is that I would be to-day where I was born and reared. Quite sure am I, however, that I could not have found a congenial church home in any denomination whose polity or usage or faith would exclude me, or any dis-

ciple of our common Lord, either from the pulpit or from the table of the Lord, or which would require me to exclude any one called of God into this fellowship. If historic and traditional Lutheranism means anything, it means an unyielding *protest* against everything in dogma or polity or spirit or life that conflicts with the blessed gospel of God, which the Christ came to publish. Every student of church history knows that the souls emancipated from the ignorance and superstition and

thralldom of the papal hierarchy were at first called Lutherans in derision, as the followers of Wesley were called Methodists because of their adoption of the pious methods of the great founder of Methodism. Luther deplored the linking of his poor name with the Christian church. He would have named the congregations following him, not Lutheran, but *Evangelical*; hence the name "Evangelical Lutheran Church." His great work was giving the gospel to the people in the language of the people and translating the worship of the church from a dead to the living languages of earth. The Lutheran Church is to-day preaching the gospel in the languages of the peoples wherever the church and the gospel are known. The Lutheran Church, true to her history, must be the church of eternal protest against everything that is in conflict with the Word of God as interpreted by sound reason, and the heart renewed and guided by the Holy Spirit. I know no reason why I should sell my Lutheran birth-right. If a long history of protest against error, and for the Word of God, and the Christ of the Word, with a rich fruitage of faith in Christian education and works of charity and lives of self-sacrifice, gives foundation to our claim of right to live and perpetuate Evangelical Lutherans in the onward march of the coming kingdom of Christ, I think the followers of Luther are entitled to a first place among the churches of our Lord. The focal doctrine of redemption in Christ,—*justification by faith alone*,—now the common inheritance of evangelical Christendom, was wrought out in the deep heart-experiences of the forgotten monk in his struggle for freedom and in his search for peace, the peace which he found, and which every believer finds, only at the foot of the cross, trusting in Jesus.

"My faith looks up to Thee,
Thou Lamb of Calvary."

All saving truths center in this gospel of the living Christ.

A *second* reason for being a Lutheran is found in *the field white to the harvest in the Lutheran Church, and needing nothing so much*

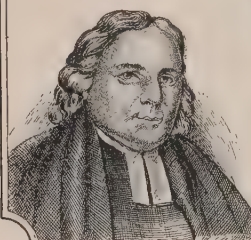
as men and women self-forgetful and consecrated to the work of saving the people—the work for which our Lord gave Himself unto death. The field is the world, and, in common with all believers, we have our responsibility in preaching the gospel to every creature. Our American Lutheran Church, in common with the church of Lutheran Europe, has missions throughout the dark places of the earth. We recognize our responsibility in preaching Christ to the unevangelized in our own land, and in no pulpit is the gospel more purely or simply preached than in ours. The world will never be saved by a pulpit given to speculative theology nor to human philosophies, much less by the jargon voices of man's wisdom among the people who turn away from the old paths. There is an enrolled membership in the Lutheran Church in the United States of 1,428,693. How many not enrolled have been confirmed in the state churches of Europe, we have no means of knowing accurately. A conservative estimate would put the Lutheran population of our own country at from seven to eight millions. The outcry against immigration is not against that from the north, but against that from the south of Europe. The only hope of the millions among us from papal lands is the gospel. But our Scandinavian and German people are among our best citizens. The least percentage of illiteracy in the world is found in Norway and Sweden and Denmark, made what they are under the teaching and spirit of the Lutheran Church. Germany, with her great universities, is the pride of Christendom. At the feet of her teachers many of our own students sit as learners, after graduation from our own American colleges and universities.

The people to whom the Lutheran Church in the United States has a special mission, and who came not to impoverish but to enrich America, are among the most industrious, frugal, thrifty, honest, temperate, and God-fearing of all our people. They are planting churches and schools and universities and asylums, bringing with them the best fruitage of the Lutheran Reformation of the sixteenth century. Many of them, as well as multi-

tudes of our own native people, are worldly and indifferent to the gospel, and the church, and the things of God's kingdom. None of the denominations has greater responsibility or richer opportunity than the Evangelical Lutheran Church. The problems of transition in language, of the voluntary support of the gospel, of lay work, for which their life and training in the state establishments of Europe have not fitted them, render very perplexing the work of the American Lutheran Church. But while perplexing, among a people thoughtful, intelligent, apt to learn, loyal to the church and to Christ, as well as loyal to the flag of their adoption, the outlook is most hopeful to an earnest faith and to self-denying and persistent labor.

Does one need any other reason for living, working, giving, praying, and for going to heaven from the communion of the Evangelical Lutheran Church? In the New Jerusalem we will drop our party names, while some of us may blush at the remembrance of the fences we tried to build and keep in repair in this world, that the sheep of the one flock and the one Shepherd, though of many folds, might not mingle and feed and drink in the living pastures and beside the still waters.

A handwritten signature in dark ink, appearing to read "J. G. Brubaker". The signature is written in a cursive style with a horizontal line underneath the name.



THOS. COKE.



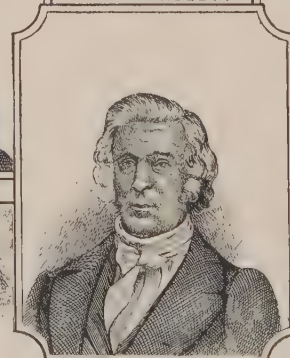
JOHN WESLEY.



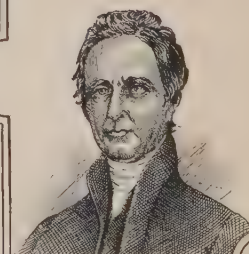
WM MCKENDREE



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NATHAN BANGS



BISHOP SOULE. *by G. D. Hunt & Co.*



PIONEERS AND FOUNDERS.

METHODIST

VII

METHODISM

METHODISM had its origin in the eighteenth century, when religious life was at a low ebb in England. Beginning as a reaction against the deistic and materialistic influences that had deadened the life and paralyzed the activity of the established church, it soon made its influence felt far and wide. The new movement was a revival movement; its leaders were revival preachers. When a few students at Oxford University met together for the study of the Bible and for religious conversation, they did not realize to what size the little plant would grow. They were called in ridicule by various names,—the “Holy Club,” “Bible Bigots,” “Sacramentarians,”—and their regular habits of study and mode of life gave them the name of “Methodists”—a name that has clung to the movement that they inaugurated. John Wesley* became the leader of the band. He and his companions saw the need of deeper spirituality, a higher tone of morality, and more work among the poor and neglected, and they set themselves to meet the need. There was no intention of starting a new organization; that came as circumstances demanded it. John Wesley was a strict churchman.

* John Wesley was born in Epworth, England, June 17 (O. S.), 1703. His father was a rector of the Church of England. The son owed much to the influence of his mother, Susannah Wesley. John Wesley died in London, March 2, 1791.

In 1735 he and his brother Charles embarked on a mission to the colony of Georgia, newly established by Oglethorpe. This was not, however, a very fruitful mission. Charles soon returned, and John returned in 1738. He then began preaching in chapels and in the open air, as opportunity offered. Associated with him was George Whitefield. They drew large crowds and made a deep



John Wesley rescued from the burning rectory (1709).

"A brand plucked from the burning."

impression. The year 1739 is given as the date of the origin of Methodism; for in that year Wesley began meeting regularly a congregation for instruction, beginning with a few, but rapidly increasing. It was the same year, also, that the first Methodist chapel was erected, and the old cannon "Foundry" was rented in London, where, in 1744, the first Methodist conference was held. Eager crowds listened to the evangelistic preaching, and the work

spread rapidly. Says Lecky: "The evangelical movement not only spread over the surface of the empire; it also permeated more or less every section of society."

Wesley was greatly influenced by the Moravians, with whom he had much intercourse during his trip to America and subsequently in London, especially with one of their preachers, Peter Bohler. While at first closely affiliated in their work, changing views on the part of Wesley made necessary the formation of separate societies. Later occurred a separation from Whitefield, who was a Calvinist, while Wesley was an Arminian.*

The growing needs led Wesley to originate the class-meeting and also to make use of lay preachers. In

1743 he prepared his General Rules for binding together the various societies. No church had been organized, only religious societies. It was the independence of America and the need of appointing superintendents to carry on the work in this country that led to the formation of a distinct church organization; and it is with American Methodism that we are more especially concerned in this article.

The Methodists, like the Presbyterians, are divided into several separate organizations, with a number of ecclesiastical bodies



Barbara Heck (born 1734, died 1804).

* See pp. 42, 43.

closely affiliated to them. To these separate and affiliated denominations we will give our attention as fully as space permits. We first turn naturally to the parent and the largest body of Methodists in this country.

THE METHODIST EPISCOPAL CHURCH

1. HISTORY.—The year 1766 is the date of the first Methodist gathering in America. In that year Philip Embury, a local preacher, formed a class in New York among the emigrants, of



Old "Wesley Chapel," John Street, New York.

whom he was one, who several years before had come from Ireland. They originally were from the German Palatinate. Embury's house soon became too small for the meetings, and they were transferred to a sail-loft on William Street. But in 1768,

largely through the influence of Barbara Heck, the first Methodist church was erected on John Street, New York. In the meantime classes had been formed in Maryland by Robert Strawbridge, a lay preacher. Embury was joined in his work in New York by Captain Thomas Webb, of the British army, and a local preacher. By his labors there and in Philadelphia Methodism began to spread. Wesley sent over a number of laborers. Among them was Francis Asbury, in 1771, who was the only one of those sent over that remained at the close of the Revolution. During that period the church suffered much. The first conference was held in Philadelphia in 1773, at which time there were reported 10 preachers and 1160 members. The full organization of the church did not take place until the General Conference in Baltimore in 1784, which is known as the Christmas Conference. At that time Dr. Thomas Coke and Francis Asbury were elected as superintendents, or bishops. Dr. Coke had previously been ordained and sent over by Wesley, and he, in turn, ordained Asbury successively as deacon, elder, and bishop. The conference also adopted the Articles of Religion and the general system of discipline by which the church is governed. Dr. Coke returned to England in a few years, so that to Bishop Asbury is largely due the planting and nurturing of the new church, which had a very rapid growth; and when the first delegated General Conference was held in the John Street Church, New York, in 1812, there were reported 688 preachers and 195,357 members. New bishops and presiding elders were appointed as the work progressed. Several dissensions and splits occurred that will be referred to hereafter.

2. ORGANIZATION.—In general the organization of the Methodist Church is representative. The officers of the church are bishops, presiding elders, preachers in charge, deacons, local preachers, exhorters, stewards, and class-leaders. The bishops of the Methodist Episcopal Church are only presbyters appointed to a joint superintendency over the whole church. They are not diocesan or prelatical, as are the Episcopal bishops. They preside

JOHN WESLEY M.A.

BORN JUNE 17. 1703. DIED MARCH 2. 1791.

CHARLES WESLEY M.A.

BORN DECEMBER 18. 1708. DIED MARCH 29. 1788.



"THE BEST OF ALL IS, GOD IS WITH US"



"I LOOK UPON ALL THE WORLD AS MY PARISH"

Wesley Memorial Tablet, Westminster Abbey, London.

at the general and annual conferences, appoint the presiding elders and arrange their districts, ordain preachers and station them annually, and have a general oversight of the affairs of the church. They are elected by the General Conference, over which they preside in turn. They arrange among themselves their districts. In England they are simply called superintendents. The presiding elders are superintendents of local districts, and preside over the district and quarterly conferences. Their term of office is limited to four years. The ministers are itinerant, no minister being allowed to remain over a charge longer than five years. There is some agitation of the question of abolishing the time limit.*

Deacons are licentiates who can baptize and solemnize marriage, and assist the elder or minister. Local preachers cannot administer the sacraments unless they have been ordained. The stewards are the receivers and disbursers of the funds. Deaconesses are a recent development of the church. Their duties, as defined, are "to minister to the poor, visit the sick, pray with the dying, care for the orphans, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, devote themselves, in a general way,



Captain Webb.

Noted evangelist in the early Methodism of Albany and New York
(died December 21, 1796).

* Formerly the limit was three years, but in the General Conference of 1892 it was extended to five years.



Metropolitan Methodist Episcopal Church, Washington, D. C.

A pew is here provided for the President of the United States.

to such forms of Christian labor as may be suited to their abilities."* Some twelve or more deaconesses' homes have been established for training and work.

The government of the Methodist Church is in the hands of conferences and meetings of the officers. The leaders and stewards' meeting is composed of the pastor, class-leaders, and stewards of the charge. It looks after the spiritual affairs of the local church and recommends probationers for admission. The quarterly conference is composed of the preachers, exhorters, stewards, class-leaders, Sunday-school superintendents, and trustees. It cares for the temporal and spiritual interests of the charge. The district conference performs the same service for the district. Presided over by the elder, it is composed of the preachers, exhorters, and one steward and one Sunday-school superintendent of each pastoral charge. The annual conference is composed solely of preachers in a prescribed district, and is presided over by one of the bishops. Its functions are administrative. The General Conference meets every four years, the bishops presiding in turn. It is composed of one minister for every forty-five members of each annual conference, and two laymen from each annual conference chosen by lay electors from the quarterly conference. If the annual conference is entitled to but one ministerial delegate, only one lay delegate is chosen. The General Conference elects bishops and has entire supervision of all the general interests and work of the denomination. It is the only legislative body. There has been considerable discussion of the question of admitting women



Wilbur Fiske, D.D.
(1792-1839).
First President of Wesleyan
University, 1831-39.

* See "Deaconesses," by Lucy Rider Meyer, p. 63.



Wesleyan University, Middletown, Conn.
Organized 1831.

as delegates. The indications are that they will be constitutionally admitted before very long, and there is a considerable desire being expressed for more lay representation.

Members are admitted to the Methodist Episcopal Church only after a probation of at least six months, except those by letter or certificate from other churches. They are then publicly received.



Peter Cartwright.
Western pioneer preacher (1785-1872).

The Methodist Church is not quite so fully representative in its government as the Presbyterian Church, more authority being in the hands of the ministry. This is the Episcopal element.

3. TEACHING.—The teaching of the Methodist Church is based on Arminianism,* and is opposed to Calvinism in rejecting fore-

* See pp. 42, 43.

ordination and reprobation, and in teaching that "salvation or non-salvation of every individual depends on his free action with respect to the enlightening, renewing, and sanctifying influence of the Holy Spirit."* While holding that man is in a state of depravity, they teach that "there is a measure of free will supernaturally restored to every man, together with supernatural light." Christ died for all. Those who receive Him will be saved; those who do not will be lost. Methodists reject the doctrine of the perseverance of the saints, believing that it is possible for some to fall away. They teach that all dying in infancy are saved, because of the principle of a new life implanted in all hearts through the righteousness of Christ, which operates until it has been wilfully sinned away. Man, by the grace of God, determines his own destiny.

4. WORSHIP.—The worship of the Methodist Episcopal Church is non-liturgical. A Congregationalist or Presbyterian visiting a Methodist service would note little difference, except that the preacher kneels in prayer and the congregation makes frequent response. In some places and at some times great fervor is manifest. Methodists observe the two sacraments of baptism and the Lord's Supper. Believers and infants are baptized by sprinkling; other modes are permitted when preferred. Methodists teach a real, although a spiritual, presence of Christ in the communion. Communicants come forward and kneel at the altar to receive the elements. The preaching of the Methodists is very practical, emphasizing the need of salvation and the importance of holiness of life. The members of a church are divided into classes, which meet with the leader for fellowship and Christian counsel. The class-meeting has been called the "primordial cell of organic Methodism." General prayer-meetings for the whole church are regularly held. Revival services are of frequent occurrence.

The Methodist Episcopal Church carries on a large and well-

* Professor Bennett, in "Concise Dictionary of Religious Knowledge," article "Methodism "

organized mission work. It has missionaries in a number of foreign countries, besides meeting the needs presented in this



"Wesley Oak," Frederica, Ga.

On the island of St. Simon, near Savannah, Ga., under which Wesley preached during his visit to America, 1735-38, when he and George Whitefield labored together under General Oglethorpe in the early settlement of Georgia.

country. The Methodist Book Concern is one of the largest publishing-houses in this country; it has a capital of over three



Woman's College, Baltimore, Md.
Founded 1888.

million dollars. One of the most frequent criticisms of the Methodists is the lack of education on the part of many of their ministers. Much is being done to meet this criticism, which is not without good foundation, though among her clergy are some of the best scholars of the country.* Plans are well under way (a site has been purchased) for the establishment of a Methodist university in Washington, D. C., that will take front rank among our educational institutions when completed. The prime mover in the scheme is Bishop John F. Hurst.

In 1890 was organized the Epworth League among the young people of the denomination, following the lead and plan of the Christian Endeavor societies. This is a step backward from Christian unity. Some Methodist Endeavor societies have not become Epworth Leagues. In Canada they are called Epworth Leagues of Christian Endeavor.

For further study the student is referred to the following:

"A History of Methodism in the United States," Rev. J. M. Buckley, D.D. (1896).

"History of the Methodist Episcopal Church," Stevens (new edition, 1878).

"Life of Wesley," Tyerman (New York, 1872, 3 vols.).

"Compendium of Methodism," Porter (Cincinnati, 1876).

Articles in encyclopedias, especially McClintock & Strong's, and Jackson's "Dictionary of Religious Knowledge."

* See "The World's Parliament of Religions," edited by Dr. Barrows, vol. ii., pp. 1482 *et seq.*



Methodist Episcopal Publishing and Mission House, Fifth Avenue, New York.
Erected 1890.

WHY WE ARE METHODISTS

BY THE REV. B. P. RAYMOND, D.D.,
President of Wesleyan University, Middletown, Conn.

IF the question, "Why are you a Methodist?" could be put to the members of the Methodist Church, and if each one were wise enough to answer the question, it is certain that a very large number would say: "Because I was born and reared in the Methodist Church." This is even more true of every other denomination. It is probable that Methodism, by her revival methods, has brought a larger proportion of her members from the ecclesiastically unclassified masses than any other church. But the question has to do with those who, whether born in the church or brought in from without, have reflected upon their church relation, and have reasons for the faith that is in them. We may well remember that Christian people of the various denominations resemble each other much more than they did seventy-five years ago. Indeed, in experience, in creed, in aims, and in methods the points of likeness are far more numerous and important than the points of difference. It is a hopeful sign that in these last twenty-five years the disposition to make more of those great fundamentals upon which there is practical agreement, and less of many things upon which we differ, has been increasingly apparent. Nevertheless, it is a good thing, both for ourselves and for others, that from time to time we give

account of ourselves that we may know what reason we have for being a church at all.

The biologist studies the life of the present, not only as it presents itself to-day, but also in the light of its historical development, and thus



Rev. B. P. Raymond, D.D.

makes more intelligible his present subject. We shall make the meaning of Methodism more clear if we ask, Whence came these Methodists? John Wesley's account of his experience among the Moravians has often been told. He had been seeking the rest of faith for twenty-five years, but it was by the way of asceticism and good works. It was not until the thirty-fifth year of his age that he was led by the devout Moravians to apprehend with perfect clearness

the way of justification by faith, and to claim that blessing consciously for himself. It was the influence of these devout Moravians which led him to begin anew the reading of the Greek Testament. His intercourse with them, from February 7, 1738, to May 24th of the same year, was very intimate. He lost no opportunity of conversing with Peter Böhler. He was convinced by him of unbelief, and "of the want of that faith whereby alone

we are saved." He says that on the 24th of May, while hearing a layman read "Luther's preface to the Epistle to the Romans, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." He learned from the Moravians that we are saved by faith *alone*, that it may be exercised at once, that an instantaneous change follows, and that an assurance is given which is indubitable. At least they set him to a new study of the New Testament on these points. This teaching was made real, in his own experience, on the 24th of May, 1738, "at about a quarter before nine in the evening." This detailed account is given by himself.

Such a historic movement as Methodism has many causes. It is too complex to admit of an exhaustive explanation either by the experience or the life-work of any one man, except as that one man is seen in the light of the age in which he lived. Nevertheless, he who would know this history will find that he can unlock its archives only with the master key furnished by the experience which came to John Wesley on the 24th of May, 1738, "at about a quarter before nine in the evening." Mr. Wesley was often called upon to define as well as defend Methodism; and while he did not relish the name, he replied to this challenge in a remarkable paper entitled "The Character of a Methodist." He says:

"The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or of another, are all quite wide of the point. Whosoever, therefore, imagines that a Methodist is a man of such or such an opinion is grossly ignorant of the whole affair; he mistakes the truth totally. We believe, indeed, that 'all Scripture is given by the inspiration of God'; and herein we are distinguished from Jews, Turks, and infidels. We believe the written Word of God to be the only and sufficient rule both

of Christian faith and practice ; and herein we are fundamentally distinguished from those of the Roman Church. We believe Christ to be the eternal, supreme God ; and herein we are distinguished from the Socinians and Arians. But as to all opinions which do not strike at the root of Christianity, we think and let think ; so that, whatsoever they are, whether right or wrong, they are no distinguishing marks of a Methodist. . . .

“ A Methodist is one who has ‘ the love of God shed abroad in his heart by the Holy Ghost given unto him ’ ; one who ‘ loves the Lord his God with all his heart, and with all his soul, and with all his mind, and with all his strength.’ God is the joy of his heart and the desire of his soul, which is constantly crying out, ‘ Whom have I in heaven but Thee ? and there is none upon earth that I desire besides Thee, my God, and my all ! Thou art the strength of my heart, and my portion forever ! ’ ”

This is the truth and the life upon which the Methodist puts emphasis.

In his theology the Methodist emphasizes those phases of Scripture teaching which are vitally connected with this divine life. These doctrines are repentance, faith, conversion, regeneration, and sanctification. But the heart of this whole system is in the belief that a man may repent and believe now, may seek and find the hid treasure to-day ; on the other hand, that the Holy Spirit works in the soul of the seeker such a certainty of his filial relation that the sinner, saved, cries out :

“ My God is reconciled,
His pardoning voice I hear ;
He owns me for His child,
I can no longer fear.”

Our Arminianism is the necessary postulate of these doctrines. It affirms a real freedom. It denies that motives work under the law of mechanism. In the language of Dr. Kedney, we would rather say that motives are “ creations of the will’s own ; that motives are only the self-mediation, and not the producing

cause, of free volition." This real freedom makes it consistent to challenge every sinner who has been instructed in the gospel to repent and surrender to Christ. Or, if not so instructed, he may be morally dealt with in the light of such truth as he has. This is the rejection of all theories of predestination that compromise God and make a theodicy impossible. God is not responsible for the sin of the sinner; the sinner is responsible for the determination of his own moral destiny. Without attempting to satisfy the questions that arise at this point, the ten thousand Methodist preachers and the millions of lay workers have assumed that the moral consciousness demands these postulates: that the moral consciousness could not be explained without them; that the Scriptures lend themselves easily to this interpretation; and they have gone abroad to proclaim the great salvation, inviting and commanding men everywhere to repent, believe, and be saved. The *emphasis* put upon the divine life, and the *emphasis* put upon those phases of Scripture teaching which are essential to the unrestrained proclamation of this life as a life for all, are the most distinctive characteristics of Methodism. All the early literature of Methodism revolves around this central truth. Wesley's sermons and correspondence are illustrative of this fact. It is easy to see that in all his teaching he is endeavoring to cultivate and defend this inner life. In the writings of Richard Watson, who gave systematic statement to these truths, of Fletcher, their great apologist, and of Charles Wesley, whose hymns carried them into the homes and hearts of the common people, the same central thought is evident.

Certain characteristic features of Methodism grew out of its early history. John Wesley was of necessity a bishop. His episcopal oversight of the societies which he and his evangelistic coadjutors established was blessed of God. Its success warranted a trial of it in the United States. That it is a perfect system no one claims. That it has succeeded no one denies. Methodists believe in the polity of Methodism because it has worked well. By virtue of it, no preacher is ever without a charge, and no

church is ever without a preacher. There is probably as little, perhaps less, friction in the adjustment of ministerial appointments as in the appointment of the same number of preachers in any other system. The class-meeting and the revival were directly in the line of culture most consistent with this conception of the Christian life. The class emphasized the idea of a living Christian experience, and the revival kept the idea to the front that that experience is possible now and possible to all.

The doctrine of the responsibility of every individual, without regard to rank, race, or sex, for a Christian life, and of grace for every one, had a direct bearing upon the question of woman's place in the church. Moral responsibility and opportunity cannot be logically divorced. If God has put responsibility upon any human being, no man may put obstacles in the way of him or her who must meet that responsibility. In any case, Methodism has made a very large place for woman in its work, and, as a preparation for that work, has consistently sought to give her the best opportunity for the higher education. Had the enlarged freedom granted to woman as a class-leader, as a superintendent of Sunday-schools, as a participant in public prayer and in the social meetings of the church, and as an evangelist, and as a worker in the various reforms been denied her, who can estimate the loss Methodism would have suffered?

It may be asked, "Do we differ as much as the papers written by the several representatives of the denominations would seem to indicate?" It is to be hoped that the lines which separate us are not so easily traceable as they were fifty years ago. The walls of separation are being thrown down. A preacher goes very easily, without change of doctrine, from the Methodist pulpit into the pulpits of either of several of the other denominations. And so far as methods are concerned, many a Methodist could work with and enjoy fellowship with either of these denominations. We differ not so much in that we hold as true what other evangelical denominations hold as false, but we differ in what we emphasize. The stress is differently placed; the balance is

differently made up. Methodists are Methodist because they find themselves in sympathy with the emphasis put upon Christian experience, moral responsibility, and the theological postulates which this emphasis implies; in sympathy with the larger opportunity for women; in sympathy with the means made use of for the cultivation of Christian life, with the evangelical earnestness of the pulpit, and with the polity in general under which the church is organized and thrives.

B. P. Raymond.



Wesley Memorial Church, Savannah, Ga.
(M. E. Church South.) Erected 1881.

THE METHODIST EPISCOPAL CHURCH SOUTH

THIS church effected separate organization in 1845. The separation grew out of the pronounced opposition of the Methodist Episcopal Church to negro slavery, a stand which they took almost at the beginning. It was only after a protracted agitation that the conferences in the slaveholding States withdrew and organized their own General Conference, meeting for the first time at Petersburg, Va., in May, 1846. Many attempts had been made to pacify the opposing factions; but when the General Conference of 1844 voted that Bishop Andrews, who had become possessed of slaves by marriage, should "desist from the exercise of his office so long as this impediment remained," bitter feelings were engendered and the disruption came. A large number of members and churches adhered to their original connection, however, and Northern and Southern Methodist churches lived and worked side by side in many cities and towns of Virginia and other Southern States. The Southern churches included a larger part of the wealthier members, especially those who held slaves, while the Northern churches were made up more of plainer people, but had the advantage of organized connection with the original body, sometimes carrying with it the ownership of churches and parsonages. The difference between the two branches was more social than religious.

In government there are but slight variations between the two bodies. To each annual conference the Methodist Church South admits four lay members from each district, and the General



Department of Arts, Vanderbilt University, Nashville, Tenn.
Founded in 1872 as the Central University of the Methodist Episcopal Church South.

Conference has an equal number of ministerial and lay delegates. Those who join the church are not required to pass a six months' probation. The limit of the pastorate is four years instead of five.

In teaching and worship the Methodist Church South is identical with the Methodist Episcopal Church. Now that the cause of separation is removed, outwardly at least, it would seem as though a reunion might be effected, but the several overtures to that end have as yet been unsuccessful.

See, further, "History of the Organization of the Methodist Episcopal Church South," A. H. Redford (Nashville, 1871); "History of the Methodist Episcopal Church South," Professor Gross Alexander, D.D. (1896).



Methodist Protestant Church, Adrian, Mich.

THE METHODIST PROTESTANT CHURCH

THE cause of the expulsion of some from the Methodist Episcopal Church, which led to the formation of this body, was the opposition of many to the office of bishop, and the desire for lay representation in the conferences of the church, which did not obtain in the parent body until 1872. The first steps toward the organization of the Methodist Protestant Church were taken in 1828. Two years later, in convention at Baltimore, a constitution and Book of Discipline were adopted, also the name. A secession occurred among them in 1858 on account of slavery, but a reunion was effected in 1877.

The differences between the Methodist Protestant Church and the parent body are in the government for the most part, there being no appreciable difference in teaching, worship, and discipline. The differences are chiefly these: 1. They have no bishops chosen for life, but each annual conference elects its own president. 2. Ministers are appointed by the annual conferences, usually through some smaller delegated agency, and not by a bishop. The limit of the itinerancy is fixed by the conference. If appointments are not satisfactory, churches and ministers have the right of appeal to a board selected for that purpose. Class-leaders are chosen by the classes, and not appointed by the minister. 3. Lay representation in the conferences is an important feature. The General Conference is composed of equal numbers of ministers and laymen. The annual conference is composed of

ministers and one lay delegate from each station, circuit, and mission.

For further study see "Constitution and Discipline of the Methodist Protestant Church" (Baltimore, Methodist Protestant Book Concern), and, by the same publisher, a pamphlet entitled "The Contrast"; also "A Concise History of the Methodist Protestant Church," Rev. A. H. Bassett, D.D. (Pittsburg, 1882).

THE AMERICAN WESLEYAN CHURCH

THIS body of the Methodist Church, known as the Wesleyan Methodist Connection of America, was organized in 1843. They withdrew from the parent body because of their strict views upon slavery. They would exclude from the church not only those who held slaves, but those who claimed that slavery was right. In teaching, worship, and antecedents they are Methodists. In government there is a combination of connectional and Congregational principles. "Respecting local interests the churches are independent, but connectional interests are supervised by annual and general conferences, in which ministers and laymen have equal representation."* The General Conference meets every four years. Like the Methodist Protestants, they have no bishops, and they have no itinerancy; the pastoral relation is arranged by mutual agreement of minister and congregation. The Wesleyan Methodists take a pronounced stand against intemperance, the use of tobacco, and against fellowshiping with members of secret societies. The publishing and missionary interests of the church are managed by a committee composed of the agent, editor, general missionary superintendent, six elders, and six laymen, who shall be elected by the General Conference. Their publishing-house is at Syracuse, N. Y., where is published the "Wesleyan Methodist" and the "Gospel Record."

The student is referred to "The Wesleyan Manual; or, History of Wesleyan Methodism," Joel Martin (Syracuse, Wesleyan Methodist Publishing-house, 1889); also Buckley's "Methodists," pp. 609-613.

* Professor Bennett, in "Concise Dictionary of Religious Knowledge."

THE FREE METHODIST CHURCH

THIS body, which was organized in 1860, "grew out of the expulsion of ministers and members because of the manner of their opposition to what they considered innovations or departures from the rules of the Discipline. Their avowed purpose is to restore the simplicity of Wesleyan Methodism in doctrine and practice."* They are opposed to secret societies, rented pews, expensive church buildings, choir-singing, extravagant dress, and the use of tobacco, and yet are called the "Free" Methodist Church! They are Methodistic in teaching, emphasizing the doctrine of entire sanctification and that of endless future rewards and punishments. In government they differ from the parent body in having general superintendents elected for four years instead of bishops; the presiding elder is called district chairman. Laymen have equal voice with ministers in all conferences. They do a little foreign missionary work, and have several educational institutions.

* McGee's "Outlines of Methodism" (New York, Phillips and Hunt, 1883).

SMALLER METHODIST BODIES

THE following smaller Methodist bodies can only be mentioned briefly :

THE CONGREGATIONAL METHODIST CHURCH was organized by disaffected members of the Methodist Church South who desired greater liberty and more voice in the government of the church. They have district conferences meeting semiannually, State conferences meeting annually, and a General Conference meeting once in four years.

In 1881 was formed, by secession from the Methodist Episcopal Church South, the NEW CONGREGATIONAL METHODISTS. Many of their churches in Georgia have become affiliated with the Congregationalists.

There are a few INDEPENDENT METHODISTS, which, like the foregoing, are Congregational in government and Methodists in teaching and antecedents.

THE PRIMITIVE METHODISTS are substantially Presbyterians in government, but Methodists in teaching. They arose in England, about 1810, because of the opposition of the English Methodists to camp-meetings, introduced there by Lorenzo Dow. They have three annual conferences in this country, independent of one another. They are an earnest, zealous body, giving great attention to the poorer classes.

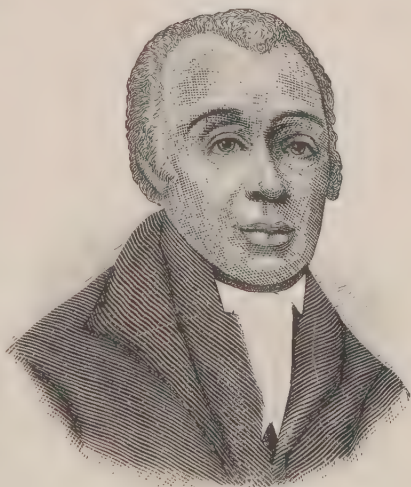
THE WELSH CALVINISTIC METHODIST CHURCH is not a secession, but had its origin in Wales through the preaching of some

of Wesley's fellow-laborers. The earliest congregation in the United States was in 1826. It is Presbyterian in teaching and polity, and is represented in the Presbyterian Alliance. Historically it belongs to the Methodist movement; doctrinally it is Presbyterian.

COLORED METHODIST BODIES

THE following colored Methodist bodies occupy an important place and deserve a more extended mention :

THE AFRICAN METHODIST EPISCOPAL CHURCH had its origin in Philadelphia in 1787. The colored people, for whom the Methodists had labored zealously, believing that they were not given proper consideration, deemed that they could be more useful as a separate organization. Under the leadership of Rev. Richard Allen a class of forty-two persons left the St. George Methodist Episcopal Church in Philadelphia and started an independent church. This beginning led to the successful organization of the denomination in 1816. The church has continued to grow and has had many able preachers. After the war of 1861-65 its field enlarged and its numbers increased quite rapidly.



Rev. Richard Allen.

Born 1760, died 1831. Ordained by Bishop Asbury 1799, consecrated bishop 1816.

It is a large and vigorous body ; has 56 annual conferences, 4500 traveling preachers, and 630,000 communicants ; has 42 schools

collegiate, theological, normal, and industrial. The teaching and government of the church are essentially those of the Methodist Episcopal Church.

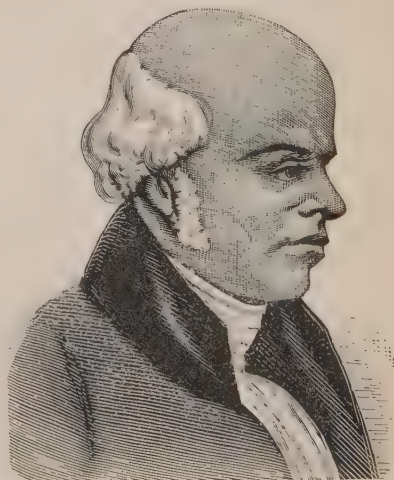


Shorter Hall, Wilberforce University, Ohio.

PAL ZION CHURCH had its origin in the withdrawal of the colored members from the John Street Methodist Episcopal Church in New York in 1796. They were soon joined by others, and a conference was called the next year, which prepared the way for the permanent organization of the denomination in 1820. They have made rapid progress, and are a strong and useful church. In teaching and government they substantially agree with the parent body, except that their general superintendents are elected every four years. Their official organ is the "Star of Zion." In 1866 a few ministers and members in Ohio withdrew and formed the EVANGELIST MISSIONARY CHURCH, which recognizes no creed or standard of doctrine but the Bible.

See "History of the African Methodist Episcopal Church," Daniel A. Payne, D.D. (Nashville, African Methodist Publishing-house, 1891).

THE AFRICAN METHODIST EPISCO-



Rev. James Barrick.
First bishop of the African M. E. Zion Church.

See "One Hundred Years of the African Methodist Episcopal Zion Church," Bishop J. W. Hood (New York, 1895).

THE COLORED METHODIST EPISCOPAL CHURCH was organized by the authority of the Methodist Episcopal Church South in 1870, and it agrees with that body in teaching and polity. They have developed a strong and healthful church. Their organ is the "Christian Index." They have no foreign mission work.

THE UNION AMERICAN METHODIST EPISCOPAL CHURCH was organized in 1813 by colored members of the Methodist Episcopal Church, under the title of the African Union Church. The present name was adopted after the war. The doctrines and government of this body are similar to those of the parent church; bishops, however, are elected every four years.

THE AFRICAN UNION METHODIST PROTESTANT CHURCH "came into existence about the same time the African Methodist Episcopal Church was organized (1816), differing from the latter chiefly in objection to the itinerancy, to a paid ministry, and to the episcopacy."

The bishops of the African Methodist Episcopal Church and of the African Methodist Episcopal Zion Church held a conference some time ago, and adopted a basis of union for the two organizations, as desired by the general conferences; but at present there is little prospect of the matter going further.

There are in all, throughout the world, some thirty separate Methodist bodies. Two conferences of these have been held, known as the Ecumenical Methodist Conference. At the last one, held in Washington, D. C., in October, 1891, there was quite a manifest sentiment toward closer union. The Methodists of Canada effected a union in 1882, holding a General Conference the next year.

VIII

THE UNITED BRETHREN AND EVANGELICALS

THE denominations referred to in this chapter are essentially Methodist in their teaching, government, and methods, though independent in their origin.

THE UNITED BRETHREN IN CHRIST

This church was originated with the revival preaching of Philip William Otterbein, of the German Reformed Church, who was born in Germany, June 3, 1726, and Martin Boehm, a Mennonite preacher, who was born in 1725. It was at the close of a sermon that the latter had preached in a barn near Lancaster, Pa., that Mr. Otterbein embraced him, exclaiming, "Wir sind Brüder!" ("We are brethren!") This, doubtless, had its influence in determining the name. There was no intention at first of organizing a church, but simply to preach the gospel among the Germans of this country. Organization, however, became desirable and necessary, and the church was formed in 1800. The growth was at first slow, but later they spread quite rapidly. The slow growth may be accounted for in part by the exclusive use of German. The United Brethren present no radically new doctrines of any kind. Their beliefs are those of other evangelical churches, and the theology is Arminian. In 1889 was finally adopted a brief, clear, and compact statement of belief.* The founders united to emphasize the need of consecration of soul to God and "personal

* See American Church History Series vol. xii., p. 357.



United Brethren Church, Arcanum, O.

Erected 1896.

religious certainty." In its administration it is distinguished as a body in which the power is almost equally divided between the ministry and the people. The people choose the local church officers, who form the majority of each official board. But one order of ministers is recognized—that of elders. Bishops and presiding elders are chosen from among the elders simply as superintendents. The ministry is itinerant, arranged by the bishop and presiding elders at each annual conference. No limit is placed upon the length of the pastorate, though annual reappointment is necessary. Like the Methodists, they have quarterly, annual, and general conferences, the latter meeting quadrennially. There is a representation of laymen in these conferences.

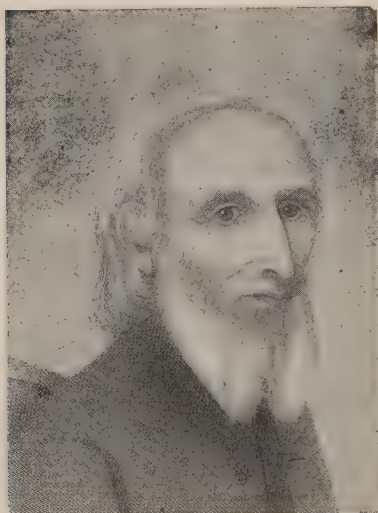


Philip William Otterbein.
 Founder of the United Brethren Church
 (born 1726, died 1813).

The worship is non-liturgical. In baptism there is liberty as to the mode, as also in regard to infant baptism. They thus agree substantially with the Methodists, having their revival methods, class-meetings, and other features, although not receiving their impulse directly from them.

In 1889 occurred a secession. Fourteen delegates and one bishop withdrew from the General Conference, taking with them about sixteen thousand members out of a total at that time of over two hundred thousand. The division grew out of a difference of opinion regarding the interpretation of the constitutional provision for amendment, and incidentally out of a discussion that had gone on in the church for many years over

the relation of church-members to secret societies, and cul-



Martin Boehm.
Bishop and co-laborer with Otterbein.

minated when the conference amended the constitution. Many lawsuits for the possession of property have resulted, which have been decided against the seceders, for the most part, and the whole subject is practically settled in favor of the majority.

A considerable missionary work is carried on by the United Brethren in Africa, China, and Japan. Some eighteen educational institutions are under the care of the church. Their publishing-house, which is a large one, is at Dayton, Ohio.

For further study the student is referred to the following:

"Handbook of the United Brethren in Christ," E. L. Shuey (Dayton, O., 1893).

"History of the United Brethren Church," John Lawrence (Dayton, O., 1888).

"Life of Philip William Otterbein," A. W. Drury (1884).

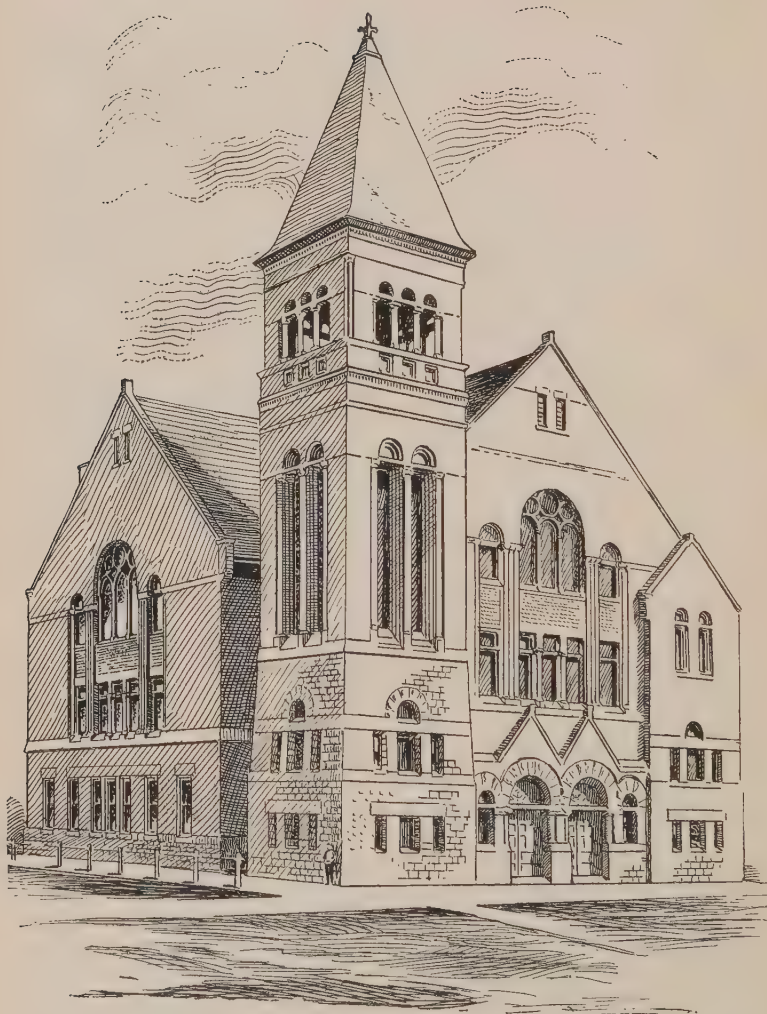
"United Brethren," Rev. D. Berger, D.D. (New York, Christian Literature Company, 1894). (This is in vol. xii. of the American Church History Series.)



Oak Street Church.

THE EVANGELICAL ASSOCIATION

THIS denomination was at first known as the "Albrights," from the Rev. Jacob Albright, the founder, who was born near Pottstown, Pa., May 1, 1759. He was a member of the Methodist Episcopal Church, and began preaching in the latter part of the last century among the Germans of eastern Pennsylvania, urging them to seek a higher spiritual life. "God called Jacob Albright to be the apostle to the Germans in America at the very threshold of the nineteenth century." In 1800 he was chosen by his converts as their pastor or bishop. The Evangelical Association repudiates apostolic succession and bases her claim to separate existence upon the call of Albright and the seal of God's approval to their work. After a time a full organization was effected, similar to that of the Methodist Episcopal Church, except that, like the United Brethren and some others, the bishops are elected by the General Conference for four years and are not consecrated as bishops. The presiding elders are elected by the annual conferences. Besides the quarterly and annual conferences, they have a General Conference, meeting every four years. The quarterly conference is composed largely of laymen, but there is no lay representation in the annual and general conferences. At the General Conference, October, 1895, the limit of pastoral charge was changed to four years instead of three as formerly. At the same time it was proposed to admit lay delegates to the annual and general conferences; this has not yet been adopted. Preachers are stationed by the bishop, with the assistance of the pre-



First Church Evangelical Association, Elgin, Ill.

siding elders. In teaching and worship the association is in substantial agreement with the Methodist Church. Their Articles of Faith are twenty-one in number and are strictly Arminian.

The missionary work of the church, with missions in Germany and Japan, is carried on under the direction of a General Board of Missions. The publishing-house of the denomination is in Cleveland, O. The official organs are "Der Christliche Botschafter," in the German language, and the "Evangelical Messenger."

Three things for which the church contends are sound conversion, spiritual worship, and holy living.

In 1891 occurred a split in the church, at which time two conferences were held, one in Indianapolis and one in Philadelphia, each claiming to be the rightful General Conference. The seceders, called the Minority, and variously estimated at from twenty to twenty-five thousand, organized under the name of



Rev. Jacob Albright.

THE UNITED EVANGELICAL CHURCH

The division was the result of long-standing differences. The trouble, as charged by the Majority, was due to unwarranted op-

position to the rightful authority of the church on the part of the Minority. On the other hand, it is contended that the Majority were transforming the governing body into an ecclesiastical hierarchy. In 1894 the Minority adopted Articles of Faith and a Discipline which carefully preserve the doctrines, spirit, and purpose of the original church; but the powers of the bishops are carefully defined, the authority of the General Conference is limited, lay representatives are admitted to annual and general conferences, and the control of local property is vested in the body creating it. Their publishing-house is at Harrisburg, Pa. The official organ is the "Evangelical."

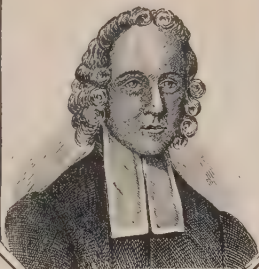
Serious legal complications as to the possession of property have arisen. The civil courts have decided uniformly in favor of the original body on disciplinary grounds, without entering into the merits of the controversy. The United Evangelical Church has grown despite great difficulties, now numbering about 60,000 members.

For further study the reader is referred to the following:

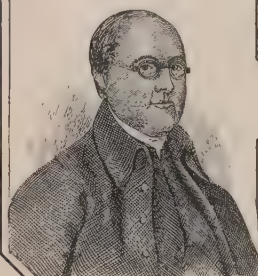
The Book of Discipline of each body.

"The History of the Evangelical Association," Rev. S. P. Spreng (New York, Christian Literature Company, 1894). (This is in vol. xii. of the American Church History Series.)

"History of the Evangelical Association," R. Yeakel (Cleveland, 1892).



JONATHAN EDWARDS.



TIMOTHY DWIGHT.



JOHN DAVENPORT.



GOV. JOHN WINTHROP.



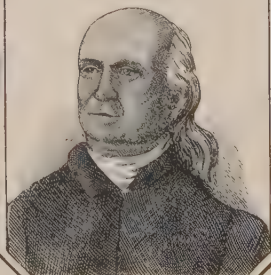
JOHN COTTON.



COTTON MATHER.

Engraved 1891

By G. D. Frost & Co.



NATHANIEL EMMONS.



PIONEERS AND FOUNDERS.

CONGREGATIONAL

IX

THE CONGREGATIONALISTS

IN our study of the denominations, we pass from those in which more or less ecclesiastical authority is vested in representative bodies to those in which each local church is independent. We have spoken heretofore of a denomination as a church, as, e.g., "the Presbyterian Church," "the Lutheran Church." Now we are not treating of an organic system, but of a fellowship of churches, so we say "the Congregational churches," "the Baptist churches."

The distinguishing feature of Congregationalism is the form of polity to which it has given the name "Congregational," the two distinctive principles of which are independency and fellowship. But, like other denominations, Congregational churches have something else to live for than simply their distinctive characteristic.

1. HISTORY.—The first Congregational church in this country came in the cabin of the "Mayflower," landing at Plymouth, December 21, 1620—a familiar story. But who were these Pilgrims? They were a company of people from Leyden, Holland, setting sail from Delfthaven. In Leyden there had been for eleven years a flourishing church under the pastoral care of John Robinson. The members were from England, some, with their pastor, having come from the town of Scrooby. In 1602 there

had been organized in Gainsborough, England, a Separatist church; four years after it was divided into two congregations—one meeting in Gainsborough as before, and the other going to Scrooby, twelve miles away, the meeting-place of the latter being in the manor-house of William Brewster. The Separatists were those who renounced the established church and claimed the right of separate, independent churches. These Separatist principles had been sown in England in the previous century, and had grown amid opposition and persecution, watered by



The "Mayflower" in Plymouth Harbor, landing the Pilgrims (1620).

martyr blood. Among those who laid down their lives for the sake of Separatist principles were John Greenwood, Henry Barrowe, and John Penry. Mention should be made of Robert Browne, one of the leaders of the Separatist movement in England. He gathered a considerable following, suffered much persecution, and finally returned to the establishment. Persecution drove many to Holland, where they found religious toleration.* But further liberty was sought in America, whither Pastor Rob-

* Douglas Campbell's "Puritan in Holland, England, and America" will be found interesting and suggestive to the student.

inson sent a part of his flock. These were the "Mayflower" Pilgrims, who were followed by others at different times. Prominent among the Pilgrim leaders were William Brewster, William Bradford, John Carver, Edward Winslow, and Miles Standish. But the Pilgrims were followed by larger numbers, who came directly from England—the Puritans, who settled the Massachusetts Bay Colony. The distinction between Puritan and Pilgrim should be kept clearly in mind. The Puritan was not a Separatist; his purpose was to remain in the established church and purify it. The Pilgrim was a Separatist, renouncing the theory of the national church. The Separatists were also called "Independents," a name that they still hold in England, while in this country they have only the name "Congregationalists." Transplanted to the New World, the Puritans found it expedient to separate from the church of the mother country and to assimilate themselves with the older Pilgrim colony at Plymouth. "The smaller body gave strength to the larger. In due time the two bodies were marvelously alike: all were



John Eliot preaching to the Indians.

Born in England in 1604, died 1690.*

* Called the "Apostle to the Indians." He acquired the language of the Indians, was missionary among them, and translated the Bible into the Indian tongue (1661-63).

Separatists from the establishment; all met together in ecclesiastical synods; the civil and religious life became a unit. Little Plymouth had proved stronger than larger Massachusetts Bay.*

In Salem, Mass., the Puritans formed a church in 1629 on the Congregational basis, the people choosing their own pastor and



Meeting-house, Hingham, Mass.

Built in 1681.†

teacher by ballot,—the first recorded instance of the printed ballot in America,—and adopting their own covenant. It was a great step for them to take—to set aside bishops and priests and set apart their own ministers, and instead of rites and ceremo-

* Bishop Hurst, "Short History of the Christian Church," p. 446.

† The oldest place of worship in the United States which has been continuously used for that purpose. In use 141 years before stoves were introduced for heating purposes in 1822.

nies have simple forms of worship. Of course progress was made slowly and against opposition ; but Congregationalism had come, and come to stay. Among the Puritan leaders were John Winthrop, John Endicott, Thomas Hooker, John Cotton, and Richard Mather.

The peace of the Puritan churches was early disturbed : at first by Roger Williams, who, mainly for civil reasons, was banished in 1635 ; and then by Mrs. Anne Hutchinson, whose antinomian teachings gained considerable following. She was finally excommunicated. Later, Quakers were imprisoned, whipped, and even put to death. Baptists also suffered at the hands of the Puritans. The Plymouth colonists, be it said, were not concerned to any great extent in these intolerances. The severity of the Puritans is only partly excused by the exigencies of the times, but they do not deserve the harsh invective to which they are often subjected. In 1650 there were fifty-one Congregational churches, almost all in New England.

After a prolonged discussion as to the relation of baptized but unregenerate persons to the church, and the right of their children to be baptized, the "Half-way Covenant" was adopted in 1662. It declared "that the members of the visible church are subjects of baptism ; that believers who have entered into covenant and their minor children are members of the visible church ; and that the children of church-members admitted in minority, who are not scandalous in life and have owned the covenant, are also to be baptized." This covenant continued in vogue in some churches into the present century. Doctrinal and ecclesiastical discussion occupied much time in New England, and resulted in the putting forth, as the expression of the consensus of opinion, of the Cambridge Platform, adopted in 1648 after long discussion, and the Saybrook Platform in 1708.

The Great Awakening of 1737 and the following years, led by Jonathan Edwards, George Whitefield, and others, had no little effect upon the Congregational churches of New England, which had suffered from religious declension. A quite extensive

revival prevailed for several years and permanently uplifted the spiritual character of the churches; but extravagances of teach-



The Old South Church, Boston.

The society was organized in 1669. Present structure built in 1729, and since 1874 used as an Historical Museum.*

ing and method during the revival were mainly responsible for starting the liberal movement that resulted in the Unitarian churches (to be referred to hereafter). Puritan antecedents and Congregational principles made strong and patriotic men, as is evidenced by the part New England had in the Revolution. Church and state were quite closely connected in New England, a connection that was not completely severed until well on into the present century.

The gulf between the Presbyterians and the Congregationalists was not so wide in the early days, by any

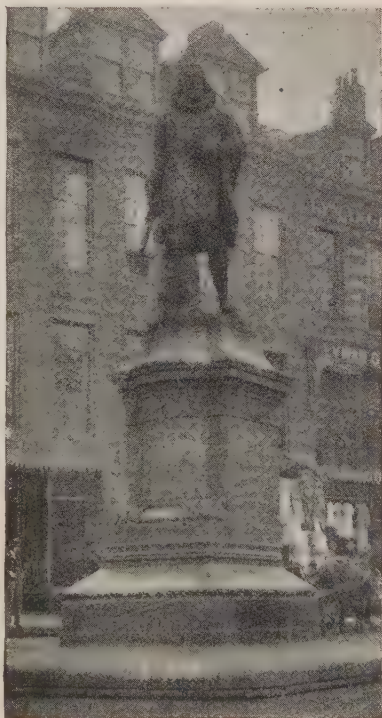
means, as now. There was an interchange of representatives between the Congregational State associations of New England

* Benjamin Franklin was baptized and attended worship here. The Boston "Tea-Party" was organized within its walls, 1773. It was used as a riding-school during the occupancy of Boston by the British troops, 1775.

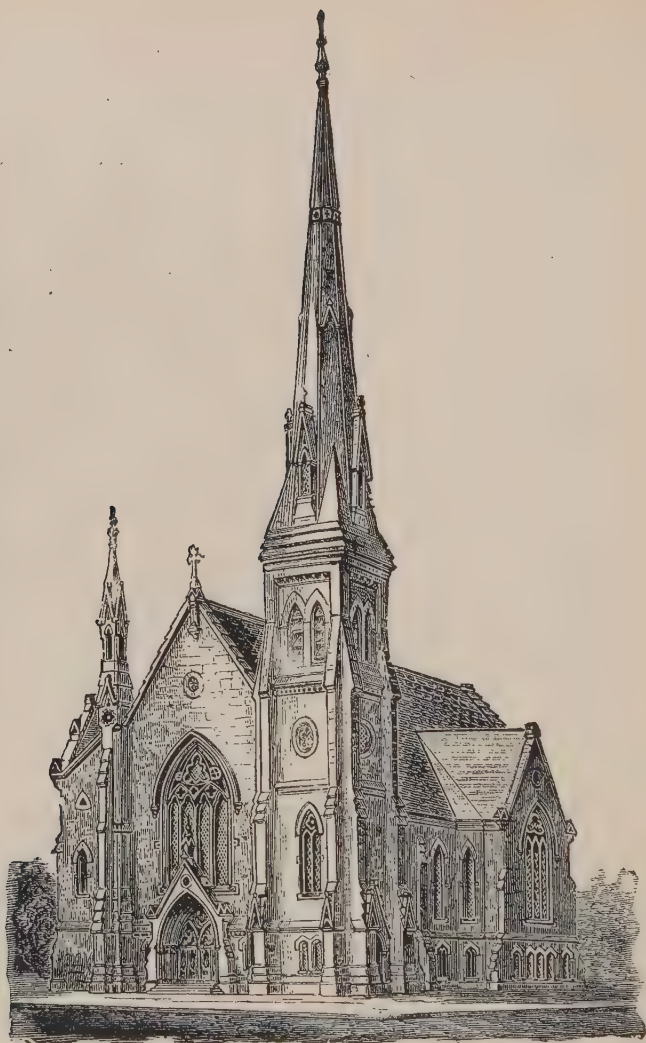
and the General Assembly of the Presbyterian Church, and a coöperation in foreign and home missionary work. The American Board did not become fully Congregational until 1870, the Home Missionary Society in 1861. From 1801 to 1858 there existed a "Plan of Union" in home missionary work between the two denominations. Its working, however, was in large part such as to lead some one to remark that "the Congregational churches had their rise in New England, flowed south and west, and emptied into the Presbyterian Church." Since the Plan of Union was abandoned the Congregational churches have spread more rapidly in the West.

2. ORGANIZATION.—The organization of Congregational churches is on the basis that all ecclesiastical authority is vested in the local church. Each duly organized church has full power to elect its own officers, admit or exclude its own members, form its own creed, regulate its own worship, and manage all its concerns. It is not responsible to any ecclesiastical authority

above itself; it is responsible only to God. Congregational churches have two regularly elected classes of officers—pastors and deacons. The number of deacons in a local church varies according to the size. The pastor is elected by the church, and



Governor John Winthrop's statue,
Scallop Square, Boston.
The first governor of the colony.



Union Park Congregational Church, Chicago, Ill.
Church organized May 22, 1860; dedicated November 12, 1871.

the deacons from among the membership. Congregationalists claim that their polity is a return to that of the primitive churches.

To facilitate the business of the local church there is a committee consisting of the pastors, deacons, and sometimes several others chosen from the membership. They only perform such duties as are assigned them by the church, as, e.g., examining candidates for admission (never, however, admitting; the church votes upon that), projecting lines of work, suggesting plans, etc. The deacons assist the pastor in administering the communion. No ecclesiastical power is intrusted to the officers; they are servants of the church. The temporal affairs of the church are in the hands of trustees elected by the congregation. Along with this principle of independency there is the



Faith Monument, Plymouth, Mass.*

* This is said to be the largest granite statue in the world, being 36 feet in height, and standing on a granite pedestal 50 feet high, and on a hill which can be seen from far out at sea.



Monument to missions, Williamstown, Mass.
Erected 1867.*

other principle of fellowship. Congregational churches are not a disintegrated denomination, but are united by a bond of fellowship. This is maintained by councils, conferences, and associations. No authority over the church is vested in them. Councils are called for advice, as, e.g., in settling a pastor, recognizing a new church, ordaining a minister, or adjusting disputes. They are made up of the pastor and one or more delegates from each Congregational church in the vicinity.

District associations or conferences are composed of pastors and delegates from churches in a prescribed district, large or small, as the case may be, meeting at stated intervals. State associations are composed of the pastors and delegates from the

* Upon the site of the haystack under whose shelter the prayer-meeting of the five William's College students was held in 1806. Upon the face of

Congregational churches of a State, meeting usually once a year. There is a National Council, meeting once in three years, composed of delegates from local and State bodies. It was not regularly established until 1871. All these are simply conferences, with no authority over the churches; their actions, when any are taken, are in the form of recommendations.

3. TEACHING.—It is not easy to define the teaching of Congregational churches, for the reason that the theological views of ministers and churches range from a strong Calvinism to the newest of the “new theology.” In 1880 the National Council took steps that resulted in the selection of a commission of twenty-five leading men of the denomination, representing a wide range of views, who drew up “a clear, simple, and comprehensive exposition of the truths of the glorious gospel of the blessed God, for the instruction and edification of the churches.” This creed was issued in 1883, and, while not binding, is quite generally accepted as a statement of Scripture teaching. It sets forth the general evangelical teachings—belief in the Trinity, the freedom and responsibility of man, the alienation of all from God, the providence of God, the inspiration of



Rev. Charles G. Finney, D.D. (1792–1875).
Evangelist and theologian; president of Oberlin College and Theological Seminary (1834–75).

the pedestal is sculptured a representation of the haystack, and the names of the five students: Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green; the other inscriptions are: “The field is the world;” “The birthplace of American missions, 1806.”

the Scriptures, the resurrection of the dead, and a final judgment.* Many Congregational churches require of their members only an assent to a simple covenant. At the National Council in 1892 the following minute was adopted :

“Each Congregational church has its own confession of faith, and there is no authority to impose any general confession upon



Rev. Lyman Beecher, D.D. (1775-1863).
Pastor in Boston and elsewhere, and president
of Lane Theological Seminary, Cincinnati, O.

it; nor are our ministers required to subscribe to any specified doctrinal standards. But as a basis of fellowship we have certain creeds of acknowledged weight, to be used, not as tests, but as a testimony; and we have also, in ecclesiastical councils and associations of churches, recognized organs for expressing the fellowship and declaring the faith held by our churches to be essential, as well as guarding the liberty of thought generally allowed in our churches.”

4. WORSHIP.—The worship of the Congregational churches is non-liturgical; but Congregationalists are free to adopt, and always ready to use, whatever may seem an aid to worship and an enrichment of the service. They observe the two sacraments, baptism and the Lord's Supper. The usual mode of baptism is sprinkling, but Congregationalists do not refuse to recognize other modes as valid. The Lord's Supper is administered by the deacons passing the elements to the congre-

* A copy of the creed may be had from the Congregational Sunday-school and Publishing Society, Boston, for five cents.

gation. The invitation to commune is given to all members of evangelical churches, sometimes broadly to all who are disciples of the Lord Jesus Christ. Congregationalists hold mid-week prayer and conference meetings, in which all are at liberty to take part. Persons who have been voted to membership are received communion Sundays (generally every two months) on their entering into covenant.

Congregationalists are an active missionary church both at home and abroad. The American Board of Commissioners for Foreign Missions, organized by them in 1810, is the oldest foreign missionary society in the country. It is doing a large and important work. The work of the denomination in this country is carried on by the following societies: the Congregational Home Missionary Society; the American Missionary Association,



Henry Ward Beecher (1813-1887).

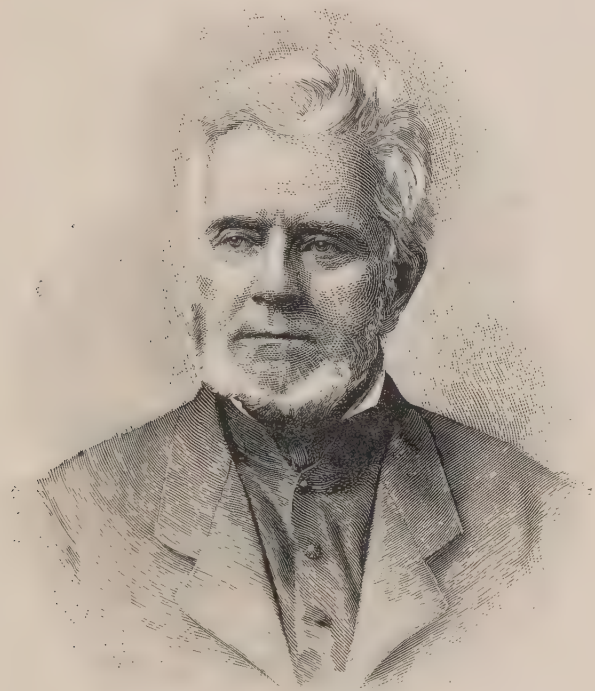
working among the freedmen, the Indians, the Chinese, and the mountain whites; the Congregational Church Building Society, for the erection of churches and parsonages; the Congregational Education Society; and the Congregational Sunday-school and Publishing Society. They have also the Ministerial Relief Fund, for the care of sick and disabled ministers and their families. There are efficient women's societies doing an auxiliary home and foreign work.



Yale University Buildings, New Haven, Conn. View from corner of Chapel and College Streets.

Yale University was chartered in 1701 at Saybrook, as "the Collegiate School of Connecticut." Removed to New Haven October, 1716. Named Yale College, 1718, in honor of the benefactions of Elihu Yale of London. Received the legal title of Yale University 1887. In 1897 it had graduated 17,400 students, and had 2415 students in attendance, with 294 instructors, and its library contained 240,000 volumes. There are thirty-nine or more college buildings. The one in the foreground is Osborn Hall.

Congregationalists take a foremost place in education. This is seen in the position their ministers and laymen hold, and in the institutions they have established, among which are Harvard, Yale, Amherst, Dartmouth, Bowdoin, Oberlin, Beloit, Marietta,



Lowell Mason, Mus. D.

Author of hymns, and composer of sacred music (1792-1872).

Williams, Fisk, Howard, and many others. The theological training of their ministers is cared for by seven theological seminaries. Several important magazines and weekly papers are ably edited by Congregationalists. The Christian Endeavor

movement originated with a Congregationalist, the Rev. F. E. Clark, D.D., in 1881, then pastor of a Congregational church in Portland, Me.

For further study see:

"Congregationalism," Henry M. Dexter (1865).

"Congregationalists in America," A. E. Dunning (New York, J. A. Hill & Co., 1894).

"Congregationalists," Williston Walker (New York, Christian Literature Company, 1894). (This is vol. iii. of the American Church History Series.)

"Creeds of Congregationalism," Williston Walker (Scribners, 1893).

"Manual of Principles," J. E. Roy (Boston, Congregational Publishing Society).

"Congregationalism," G. N. Boardman (Chicago, Advance Publishing Company). A pamphlet sold at ten cents (*multum in parvo*).

There is an extensive literature, but these are sufficient for the general reader.

WHY I AM A CONGREGATIONALIST

BY THE REV. WILLIAM E. BARTON, D.D.,
Pastor of the Shawmut Avenue Congregational Church, Boston

SO far as we have knowledge, Jesus spoke twice only of the organized church. In one of these references* He states to Peter that His church shall be founded upon a rock, and that the gates of Hades shall not prevail against it. Whether the rock referred to was Peter's confession of the Christ, or Peter himself as the representative of those who, joining with him in that confession, were to constitute the church, is of little consequence. To Peter, as such representative, were given the promises of power and authority which were later conferred upon the church at large.† The other specific reference relates to the forgiveness of offenses and the means of restoration to be applied to the offender.‡ The important words as related to the matter of the founding of the church are those which indicate that the court of last appeal was to be the local body of believers: "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Between the individual effort to effect reconciliation and the last official act of excommunication there is room for all hopeful attempts at discipline through deacons, committees, and other officers of the church. But the last effort

* Matt. xvi. 18.

† Cf. Matt. xvi. 19 and xviii. 18.

‡ Matt. xviii. 15-20.

on the part of the local body of believers is counted final, without appeal to conference, presbytery, synod, bishop, or pope.

1. THE WORDS OF CHRIST SUSTAIN THE CONGREGATIONAL SYSTEM OF LOCAL SELF-GOVERNMENT.—My first and most important reason, then, for being a Congregationalist is that Christ, in His two recorded references to the church as an organization, spoke



Rev. William E. Barton, D.D.

in one of the church as composed of those who have their bond of fellowship in the truth embodied in Peter's confession, and in the other indicated clearly that the government of that body is to be vested in the membership. Concerning this government He uttered a further word: "Where two or three are gathered together in My name, there am I in the midst."* This is not primarily a promise for the devotional meetings of the church. It relates to the matter which Christ was then discussing. It is a specific promise of Christ, giving authority to

the local body of believers, organized for Christian service, and guided by His Spirit.

2. THE NEW TESTAMENT USE OF THE WORD "CHURCH."—In that sense the word "church" is always used in the New Testament. It is applied collectively to the company of believers throughout the world,† or to a local organization, embracing the Christians who regularly worship together, and not, in the singu-

* Matt. xviii. 20.

† Eph. i. 22.

lar, to the churches of a district or denomination.* To such a church, thus organized, Paul wrote, commanding them, being assembled together with the power of the Lord Jesus, to put away an unworthy member; † and afterward ‡ wrote to them to receive him again, in view of his penitence and sorrow under his punishment inflicted by majority vote. § The directions of Jesus find, as we might expect, their clear interpretation and amplification in the usage of the apostles, which usage becomes an authoritative guide.

EQUAL RANK OF MINISTERS.—In the New Testament churches the ministers were of equal rank. They were sometimes called elders or presbyters, and sometimes bishops. These words, wherever used together, are used interchangeably, || as where Paul tells Titus to ordain presbyters or elders, stating their qualifications, and giving as his reason, “For the bishop must be blameless, as God’s steward”; and where, addressing the elders of Ephesus, he says, as properly translated in the Revision: “Take heed . . . to all the flock, in the which the Holy Ghost hath made you bishops.” The apostles were a board of missionary superintendents, having their special work in matters growing out of their personal relation to Christ and the exigencies incident to organization. There is no Scripture authority for the idea that the apostolic office is perpetuated either in the papacy, or in the episcopate of any other church which has a graded ministry, as opposed to the equal rank of all Congregational clergymen. Peter expressly discarded any such claim, and if there had been a difference between elders and bishops, he claimed the inferior office; as a matter of fact, he declared the official equality of all. ¶ One is our Master, even Christ; and Peter, Paul, popes, bishops, and ministers, with faithful laymen in the church, are

* Cf. Gal. i. 2; Rev. i. 4; ii. 7, etc.

† 1 Cor. v. 4.

‡ 2 Cor. ii. 6.

§ The Greek is *πλεόνων*, “the more,” “the majority.”

|| Titus i. 5, 7; Acts xx. 17, 28. The Greek words are *πρεσβύτερος*, *ἐπίσκοπος*. They mean elder or presbyter, and bishop or pastor.

¶ 1 Pet. v. 1, 5.

brethren. There are differences among us, but they are differences of ability, scholarship, character, and experience, not of rank; and this system accords with the truth which Paul sets forth in three great classic chapters.*

THE SISTERHOOD OF CHURCHES.—But Congregationalism is more than mere independency. It believes not only in the brotherhood of believers, but in the sisterhood of churches. Following the example of the apostles as recorded in the fifteenth chapter of Acts, and tracing with interest the progress of fellowship by which was healed the threatened breach between the gospel as understood in Jerusalem and the gospel as preached at Antioch, Congregational churches now assemble by pastors and accredited delegates for the decision of important questions affecting the welfare of the churches. These gatherings are not courts, but councils; yet it is usually possible for them to say, as did the council of Jerusalem, as the result of their combined wisdom and the fulfilled promise of divine guidance, "It seemed good to the Holy Ghost, and to us."† The decisions of councils have thus great weight, the greater because it is moral weight only, and it is extremely rare that any church calling a council refuses to accept its finding.

CONGREGATIONALISM AND CREEDS.—For its documentary basis Congregationalism is content to found its claims on nothing less than the New Testament, and it has no other creed that is binding upon its members. It acknowledges the wisdom and learning displayed in certain historic confessions, and its representatives at national gatherings have more than once adopted confessions which indicate the spirit in which this body interprets the Scriptures. It is altogether probable that from time to time Congregational bodies will continue to issue such statements. These have weight as a testimony and not as a test.

THIS CLAIM CONCEDED BY SCHOLARS.—It may be added that the claim of Congregationalism that the New Testament churches enjoyed local self-government is generally conceded, and most

* Rom. xii. 4-8; 1 Cor. xii.; Eph. iv. 1-16.

† Acts xv. 28.

scholars of other denominations agree essentially as to the polity of the primitive churches. It would be easy to adduce testimonies from the most eminent church historians and commentators of all denominations to support this statement. A single quotation will suffice:

“Although all the churches were, in this first stage of Christianity, united together in one common bond of faith and love, and were in every respect ready to promote the interest and welfare of each other by a reciprocal interchange of good offices, yet with regard to government and internal economy every individual church considered itself as an independent community, none of them ever looking beyond the circle of its own members for assistance, or recognizing any sort of external influence or authority. Neither in the New Testament nor in any ancient document whatever do we find anything recorded from which it might be inferred that any of the minor churches were at all dependent on, or looked up for direction to, those of greater magnitude or consequence.”*

PRACTICAL PROOF.—To this practically unanimous testimony of scholarship there is constantly added testimony of the highest order to the New Testament authority of the Congregational system. Ten years ago, traveling in a part of the country where Congregationalism was absolutely unknown, I found a man who joyfully hailed me as a fellow-Congregationalist. Seeking a more rational faith than the churches about him afforded, he studied his New Testament to find what kind of a church its teachings contemplate. A man of bright and candid mind, he was not long in learning, but knew no name that gave his faith a local habitation. A peripatetic book-agent sold him a copy of a book which contained, besides almost everything else, a brief description of the names and doctrines of different Christian sects; and when I met him he asked, “Are you a Congregationalist?” and added: “I never saw one before, but I also am one.”

A larger illustration of the same principle was shown at the

* Mosheim, “*De Rebus Christianorum*,” chap. i., sec. 8.

International Congregational Council in London, where a new body sought representation. Coming out of the body with which they had been connected, these Scandinavian Christians sought to find for themselves a new faith which they might have from the simple teaching of the New Testament. They organized their churches and preached the gospel, and, coming to the council, it was found that their faith and practice were essentially one with modern Congregationalism as known in England and America.

It is impossible to add weight to reasons such as these. If they are true, as is conceded by scholars of the first order in all denominations, then Congregationalism may look the world in the face without shame. Whatever reasons there may have been, providential or prudential, which have led to the organization of other bodies,—and we would not question their right to exist, nor forbid them to cast out devils because they follow not with us,—we may claim, in all modesty, a preëminent reason for the hope that is within us.

HONORABLE HISTORY.—But while my real reason is the first, namely, that I believe that Congregationalism can trace its spiritual lineage from the New Testament churches, I find an added reason for my faith in the history of Congregationalism in America. Congregationalism in the United States came over in the “Mayflower” and rests its foot firmly on Plymouth Rock. Those noble men whose names and deeds are now the glorious heritage of all our land and the world were Congregationalists, and they placed the mint-mark of their free and high thought on every institution which they consecrated at that Pilgrim shrine. The type of family life which they have given us, the conception of government which grew out of the compact in the cabin of the “Mayflower,” the character of popular education fitted to produce men capable of self-government—all these ideals in home and school and state may be traced in their inception to the ideal which they cherished in the church.

I do not forget that other denominations have had a share in the extension of religious liberty; I do not forget that Congre-

gationalists did not in every place and all at once rise to the full noon of the truth which dawned upon them in those early days. But I remember with profound gratitude to God that they were true to the light which they had, and true to the words of their pastor, John Robinson, who exhorted them to expect more light to break from God's Word. I do not forget Roger Williams; but I remember that it was not for being a Baptist that he was banished by the Congregationalists, but for definite and specific charges against the King of England—charges certain to endanger the already precarious relations between the colonists and the mother country unless they were repudiated by them. They bore with him long and labored with him patiently. I wish they could have been more patient; I am surprised that they were so much so. The charter of Massachusetts, which the colonists more than once risked life to obtain or have restored, he denounced as worthless, and persisted in a disturbance of the peace of the Bay Colony that imperiled its very existence. They allowed him to remain in the colony on condition of his ceasing to teach the objectionable doctrines, which were all but one political, and that one had nothing to do with his later Baptist principles; and when he broke his implied contract they were for sending him to England, where he might speak for himself, and not appear to speak for the colonies, in his application to the king of the most objectionable passages in the Apocalypse. As an alternative he fled to Rhode Island, where two years later he became a Baptist, but remained one for a short time only, doubting the efficacy of his own immersion, and becoming a "Seeker." It is a strange perversion of history which has described his alleged persecution at the hands of Congregationalists as due to his subsequent faith. He was a good, erratic man with some great truths in his mind. It is a pity that he and his Puritan friends had a falling out, but it is not to be wondered at. Both his descendants and theirs, it is hoped, have learned some things since then. But the circumstances of that time should never be made to teach that Congregationalists were guilty of more than the truth will bear.

THE PURITANS BROAD MEN FOR THEIR TIME.—For their time the early American Congregationalists were broad-minded men. They did not learn at once that church and state are better wholly separate, and they attempted the only kind of a church they knew—a church supported by public taxation, but on broader and more liberal lines than they had known. They deserve to be judged, not by the incidental infelicities of the experiments which they made in their progress toward a more perfect liberty, but by the improvement which they introduced, and the ideal which they cherished, and the foundations which they laid. And, going back over that history and tracing their painful progress, I honor their honesty, I forgive them for their mistakes, and I thank God for their upright, downright manliness and godliness, which was sometimes mistaken, but was never cowardly and never afraid to try again. When they made mistakes they were the first to admit it. There is no more heroic picture in the annals of our country than that of Samuel Sewall, Chief Justice of Massachusetts, standing up in the broad aisle of the Old South Meeting-house while there was read from the pulpit his confession that he had come to believe himself wrong in his part in the witch trials. With all the world still hanging witches, as it still was, and the custom nowhere as yet abandoned save in New England, where there had been a recent terrible experience, a confession such as that should have saved the memory of such a man the callow and flippant criticism of a later age. And the same may be said for the spirit of the people whom he represented. Sad as were their mistakes, I am not ashamed of such men nor to accept my inheritance through them.

CONGREGATIONALISM AND AMERICAN INSTITUTIONS.—I am not surprised, therefore, to learn the large part which this system had in the shaping of American institutions. Just because church and state were then so near akin, it came to seem to men an incongruous thing that, having learned to manage their own affairs in the one, they could not be trusted with the other. We talk of "civil and religious liberty." We should reverse the order.

Religious liberty came first. Having found their "church without a bishop," they sought for and obtained their "state without a king." Free and democratic government, guided by the divine Spirit, in the church came to be to them an inspiration and incentive toward the securing of a similar government and similar guidance in civil affairs. Hence it is not surprising that while Episcopalians, with certain notable exceptions, were loyalists,—and that fact need not now imply disgrace,—Congregationalists were, in the Revolution, almost to a man for the independence of the colonies. The village powder was stored in the top gallery of the fireless meeting-house; but in the pulpit there was now and again a tongue of flame; and it was the church-bell that was rung to call forth the minute-men. And when the new-born nation burst its swaddling-clothes, and began to stand erect and define its position among the nations of earth, its democratic spirit was nothing more nor less than the incarnation in the state of what was already embodied in the church which had given it birth, the sublime truth which is the corner-stone of Congregationalism: "One is your Master, even Christ; and all ye are brethren."

THE WORKING OF THE SYSTEM; A PROGRESSIVE CHURCH.—If the reasons thus far given relate especially to the past, then there are present reasons why I am a Congregationalist.

The first of these is that the system works well. It magnifies the man and minimizes the machine. It makes much of the spirit and holds the letter of only relative value. It is flexible. It is rooted deep in the past, but its life is not all in its roots. It is at liberty to grow, and does grow, upward. It has an honorable past, and rejoices in it, yet it will not be fettered by its past. It fears a creed that cannot change. It reserves to itself the right to be wiser to-morrow than it has been to-day. It profoundly believes in the message of the Spirit as expressed in Holy Scripture, and in the same Spirit, whose diversified gifts find expression also in the enlightenment of the minds of those who now love Christ, and the authority of the church of the living God, which is the pillar and ground of the truth.

PROMOTES INTELLIGENCE.—The next reason is that Congregationalism produces intelligent citizenship and makes for the enlightenment of the communities in which it exists. Side by side stand in its thought the school-house, the town-house, and the meeting-house. Harvard, Yale, Amherst, Williams, Dartmouth, Mount Holyoke, Wellesley, and a score of other Christian colleges are its jewels, and a half-dozen theological seminaries testify to its work for an educated ministry. If its influence were subtracted from the educational work and the literature of the nation, past and present, the result would be greater than would be modest for a Congregationalist to describe.

BENEVOLENCE AND MISSIONS.—It is also, and has been, a benevolent denomination. In the metropolitan water district of Greater Boston, Congregationalism is numerically a little stronger than any other denomination, and its recorded benevolence a little larger than any two of the others. It is well known that its American Board of Commissioners for Foreign Missions, with a half-dozen official agencies for home missionary work, is among the most effective of all such organizations in the world to-day. It is a legitimate part of the system to make men and women broad-minded and liberal. That it does not succeed in every case or in every church is sadly to be confessed; but judged, as it has a right to be, by its best work or by its average, it is, as human nature goes, a system of great efficiency and power.

A COMMON DENOMINATOR.—Another point deserves mention—that Congregationalism stands in favorable position for the promotion of the reunion of Christendom. It is already a common denominator among the denominations. Again and again people in a new community have come together, saying: "Let us sink all denominational differences and join in one union church." And when the church has been organized on simple New Testament principles, some one has asked, "In what respect are we now different from a Congregational church?" And the answer has been: "In none, save that we lack the name and association." Sometimes they have added these, and sometimes they have not.

But it has been shown in many cases that it requires an effort little short of violent to keep a church of this character from becoming in name what it already is in fact; and in my judgment therein lies a prophecy for the future of Christendom.

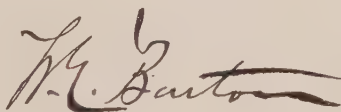
OTHER CONGREGATIONAL BODIES.—There are several younger bodies, that are known by distinctive names, whose form of government is Congregational, and whose system is derived from ours, such as the Unitarians, the Universalists, the Baptists, and the Disciples. It is not my present purpose to state at length why, among the different bodies that maintain Congregational government, I am a Congregationalist, other than to remark that each of these other bodies seems to me to have added to the simple Congregational idea an element of exclusion or negation which is not consistent with its perfect development. I am not a Unitarian, not because I do not believe in one God,—I most profoundly do,—but because I believe that God is more than can be expressed by the multiplication to infinity of mere human attributes; because I believe that the multitude of His historic revelations may best be classified by conceiving of them in three inclusive relations; because the great truth—after which polytheism blindly groped—that God is more than indivisible unity seems to me to express itself best in the truths of the divine paternity, the human life of God, and the personality of the ever-present Spirit of God; because I cherish the Holy Scriptures; and because Jesus is to me more than I can account for in terms of simple humanity, though gladly I admit the reality of His human nature. I am not a Baptist because I believe that even if immersion was the original mode of baptism, the spirit of the gospel is opposed to the exaltation of the external into that which is fundamental. He who ate the passover not standing, nor with loins girded, nor with staff in hand, nor yet in haste, but preserved the spirit of the rite in a wide latitude of form, He who went out of His way to disregard forms when they had come to seem sacred in themselves, did not without reason leave obscure the precise form for the administration of the two simple rites

which constitute the sacraments of the church. Dr. MacArthur, in his excellent article, "Why I am a Baptist," says: "If ever there is organic unity, it will begin at the baptistery." If ever there is organic unity, it will begin, not with the letter, but with the spirit. Baptists and Congregationalists have more in common than any other large and distinct Protestant bodies. They are one in polity, and one in their demand for a regenerate church-membership, and one in their appeal to the Bible and the Spirit of God within the membership of the church. Not upon the Congregationalist, who refuses to legislate for the conscience of his brother or to judge another man's servant, is the responsibility for the division between them. With close communion, which has practically gone from many large Baptist churches, logically goes close baptism. They stand or fall together. When the test is made, as in time it must be made, on other than external rites, there will be room for the unity of the Spirit, which already exists in so large measure, to attain its more complete manifestation. After all has been said that can be said in defense of immersion, it cannot be held to affect Christian character. I have received at one time into church-membership members whom I baptized by sprinkling and members whom I gladly baptized by immersion. No living man could tell which was which, save for one half-hour or less. That is too small a difference to justify the placing of a lifelong bar between them. On the acceptance of Christ and on Christian character the test at last must come; and no church has the right, by doctrinal or sacramental test, to exclude from its communion or membership any one who gives evidence of acceptance with Christ, or to limit the apostolic benediction, "Grace be to all them that love our Lord Jesus Christ in sincerity."

So much for my reasons for being not simply an adherent of a body that has Congregational government, but the Congregational body itself. Congregationalism, as such, has the greatest possible liberty consistent with coherence and strength. It holds its own convictions with the greatest possible charity. Between

the negations of Unitarianism and the exclusiveness of the Baptist polity it stands, with deep-rooted faith, but with the broadest Christian fellowship.

God gives to every star its peculiar glory, and we would not dim the luster of any of our sister denominations. In some lands it has been given to particular branches of the church of Christ to do a divinely ordained work for Him. What Lutheranism is to Germany, what Presbyterianism is to Scotland, that, in its relation to our history and the genius of our institutions, Congregationalism is to America. It has no fear for the future. It has encouraged learning and free thought, and still is able, in the light of all present or prospective knowledge, to read its Bible undismayed by the results of criticism. It stands secure in the liberty wherewith Christ has made it free, with face ever to the sunrise.

A handwritten signature in dark ink, reading "H. C. Barton". The signature is written in a cursive style with a large, stylized initial "H" and a long, sweeping underline.

X

UNITARIANS AND UNIVERSALISTS

THE Unitarians, though widely apart from the Congregationalists in teaching, took their origin largely from them in their beginning. The first Congregational church in this country, the one at Plymouth, is now a Unitarian church. The Universalists, too, had not a little of their strength from Congregationalists in New England, and are more conveniently considered in this group of churches.

THE UNITARIAN CHURCH

1. HISTORY.—Unitarianism as it exists to-day is a development. In the early church it had its beginning in Arianism. When the Reformation had given an impulse to free inquiry, Unitarianism appeared in various places, and spread to a considerable extent, not without opposition and persecution. The Unitarian churches in America grew out of a theological split among the Congregational churches of New England. While the first distinctively Unitarian church was formed from the first Episcopal church in New England, of which the Rev. James Freeman was pastor, yet the controversy was almost entirely within the Congregational ranks, and twenty-eight of their oldest settled churches in New England became Unitarian very early in the present century. Among these are the first churches in Plymouth, in Salem, and in Boston. They exist to-day under

the original covenants and the original names. The one at Plymouth, for example, is the "First Congregational Church," though not an "orthodox" church, as the Congregational churches are frequently called in New England. The movement began at a time when Arminianism was influencing Puritan Calvinism, on one side, and when, on the other side, certain Calvinistic beliefs were extravagantly emphasized by Congregational divines. The



Harvard College, Cambridge, Mass. (1726).

appointment of Dr. Henry Ware to the chair of divinity in Harvard College, in 1805, caused the fires that had been smoldering to burst forth. Later (1808) Andover Theological Seminary (Congregational) was established to counteract the teachings of the new Divinity School of Harvard. Foremost among the leaders of the Unitarian movement was Dr. William E. Channing, a man of admired character and ability. On the 5th of May, 1819, he delivered his celebrated discourse in Baltimore at the ordination of Jared Sparks, which marks an important step in Unitarianism; it became more clearly defined then. When Dr. Lyman Beecher came to Boston, in 1823, he says: "All the lit-

erary men of Massachusetts were Unitarian; all the trustees of Harvard College were Unitarian; all the élite of wealth and fashion crowded Unitarian churches; the judges on the bench were Unitarian." The American Unitarian Association was formed in 1825, but the first truly national conference of Unitarians was organized in 1865.

2. ORGANIZATION.—Unitarian churches are organized according to the Congregational polity: each local church is independent, but the churches have a bond of fellowship in conferences and associations.

3. TEACHING.—Unitarianism may be distinguished primarily by the belief in the oneness of God and the rejection of the Trinity, or three persons in the Godhead. There is no Godhead, according to their view, as understood by the evangelical churches. Channing emphasized the Fatherhood of God and the brotherhood of man, and he held that Jesus was an angel or spirit incarnate. But the majority of Unitarians of to-day hold to a purely human view of Jesus and the purely human character of the Bible. Their position is characterized by three principles: "1. The right and duty of every man to exercise his freest thought upon the highest themes. 2. The right and duty of making reasonableness or rationality the final test of truth. 3. The superiority of character to creed, of conduct to belief."*

WORSHIP.—The worship of Unitarian churches is mostly non-liturgical. They do but a small amount of missionary work, but are active in education and philanthropy. They have always had among their members a large number of educated men. To name the literati of New England is but, for the most part, to name Unitarians. The chief organ of the Unitarians is the "Christian Register."

For further study see the following:

"Unitarianism since the Reformation," Joseph Henry Allen

* Rev. J. W. Chadwick, in "Why I am what I am," p. 87.

(New York, Christian Literature Company, 1894). (This is in vol. x. of the American Church History Series.)

"Modern Unitarianism," James Freeman Clarke (Philadelphia, Lippincott & Co., 1886).

"Unitarianism: Its Origin and History" (Boston, American Unitarian Association, 1890).

"Old and New Unitarian Belief," J. W. Chadwick (Boston, 1895).

THE UNIVERSALIST CHURCH

Universalist churches, so named, exist only in the United States; but this does not mean that Universalist views are confined to this country, or to modern times. Among the early Christians there were those who believed in the reconciliation of all souls to God, and from the Reformation to the present day this view has been held in various places. Dr. Edward Beecher says: "All who held to universal restoration in the early ages were, as a universally conceded fact, eminent and devoted Christians. . . . Beyond all doubt, in the age of Origen and his scholars and in the times of Theodore of Mopsuestia (A.D. 200-420), the weight of learned and influential ecclesiastics was on the side of universal restoration."

1. HISTORY.--The Universalist churches in this country date back to the preaching of John Murray, at one time a Methodist preacher. He received his views from the preaching of James Rely, in London, where a church had been established about 1750. Mr. Murray came to America in 1770. The first church was organized in Gloucester, Mass., in 1779. Universalist teachings, however, had found advocates in this country before Murray came. The spread of Universalism owes much to the Rev. Elhanan Winchester, who had been a Baptist preacher in Philadelphia, and to the Rev. Hosea Ballou, the son of a Baptist preacher in New Hampshire. The first association was held in 1785, in Oxford, Mass., but ceased to exist in two years. In the meantime Universalists gained the legal right of exemption from taxation for the support of any ministers but their own.

In 1790 a convention was held in Philadelphia, which established a more perfect organization by adopting a platform of government and a profession of faith. This convention was dissolved in 1809. A convention for the New England churches was organized in 1793, adopting the Philadelphia platform and profes-



Rev. John Murray.

sion. The present one, known as the Winchester Profession, was adopted in 1803. This convention exists to-day as the Universalist General Convention. Its last biennial meeting was held in Meriden, Conn., in October, 1895.*

2. ORGANIZATION.—

The polity of the Universalists is a modified Congregationalism. Each parish manages its own general concerns. The parishes are organized into State conventions, which exercise within State limits a jurisdic-

tion over the clergymen and churches. The State conventions are composed of all ordained clergymen in fellowship residing in the State and engaged in the work of the ministry, of the officers of

* At the meeting of the General Convention in October, 1897, the following summary of doctrine was adopted: "A belief in the universal fatherhood of God; the spiritual authority and leadership of his Son, Jesus Christ; the trustworthiness of the Bible as containing a progressive revelation from God; and the final harmony of all souls with God."

If this is endorsed by the next biennial convention it will become the recognized creed of the denomination.



Second Universalist Church, Columbus Avenue, Boston, Mass.

the convention, and of lay delegates chosen by parishes in fellowship. The General Convention has jurisdiction over all clergymen and parishes of the denomination. It is composed of all presidents and secretaries of State conventions, and of delegates, clerical and lay, chosen by the State conventions, the number representing each State being determined by the number of parishes and clergymen in the State. It is the court of final appeal. Parishes are bound to observe the laws enacted by the conventions. The settlement and dismissal of pastors rest with the parishes.

3. TEACHING.—Universalists are distinguished by the teaching of “the reconciliation of all souls to God, through the grace that is revealed in the Lord Jesus Christ.” They give a very prominent place to the inculcating of morality and the practice of good works. They quite generally reject the strictly Trinitarian view of Christ as a part of the Godhead, many regarding Him as perhaps superhuman; but the younger generation are moving toward the Unitarian view of His nature and person, but, like the newer Unitarians, ascribe to Him divine and infallible authority as a spiritual guide and counselor, commissioned and anointed and endowed of God for the great work of the world’s salvation from all sin, which they believe He will at length completely accomplish. At the last General Convention the following statement was adopted, subject to confirmation by the next convention, which perhaps best expresses the present teaching of the Universalists and will take the place of the Winchester Profession:

“Art. I. We believe in the universal Fatherhood of God and in the universal brotherhood of man.

“Art. II. We believe that God, who has spoken through all His holy prophets since the world began, hath spoken unto us by His Son, Jesus Christ, our example and Saviour.

“Art. III. We believe that salvation consists in spiritual oneness with God, who, through Christ, will gather in one the whole family of mankind.”

4. WORSHIP.—The worship in Universalist churches is non-liturgical. Mid-week prayer and conference services are generally held by them. They observe the two sacraments of baptism and the Lord's Supper, baptism being generally by sprinkling, but other modes being permitted if preferred, or the rite even being omitted if desired. Members are received if they are in sympathy with the teachings of the Universalist Church and give evidence of a desire to live a Christian life.

The young people of the church are organized into the Young People's Christian Union, similar in most respects to the Christian Endeavor Society. The Universalists do very little foreign missionary work; they, however, have a flourishing mission in Japan. Education has been given an important place by them; their leading institution is Tufts College. They publish a number of periodicals, the most prominent being the "Christian Leader."

For further study see the following:

"Universalism in America," Richard Eddy (Boston, Universalist Publishing-house, 1886).

Vol. x., American Church History Series (New York, Christian Literature Company, 1894).

"The Columbian Congress of the Universalist Church" (Boston Universalist Publishing-house, 1894).

"Ancient History of Universalism" (Boston, Universalist Publishing-house).



PIONEERS AND FOUNDERS.

BAPTISTS

XI

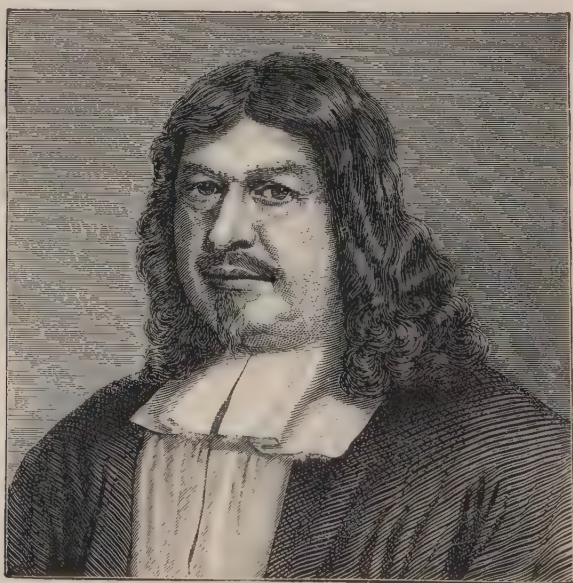
THE BAPTISTS

WE turn now to the denominations that teach that baptism is to be administered to believers only, and that by immersion. It is true, of course, that this does not constitute their only right to be; they have something else to live and work for, as will be seen; but it gives them a mark by which they are more readily known. The largest of them, and as far as the distinctive teaching is concerned the parent body, is the Baptists.

1. HISTORY.—In the sixteenth century Anabaptists fled from persecution in the Netherlands and settled in England. The Anabaptists, or rebaptizers, were so called because they rebaptized those who had been baptized in infancy, rejecting infant baptism. They contended for other principles and practices as well, which are found in a measure among the Mennonites and Friends. Under the influence of these Anabaptist refugees was started the Separatist movement in England, with Robert Browne as leader, of whom we spoke more fully in Chapter IX. As the movement extended and the Separatists were persecuted in England, many of them found asylum in Holland. The condition of things had changed.* There the English Separatists came under the influence of Anabaptists, or Mennonites, as the

* The influence of Holland has recently been emphasized in a very able work by Douglas Campbell, "The Puritan in Holland, England, and America." On the subject in hand, see vol. ii., pp. 177 *et seq.*

Anabaptists in Holland were then called from their leader, Simon Menno. As a result they became Baptists, and some of these returned to their native land and formed the first Baptist church in London in 1611, with the Rev. Thomas Helwys as pastor, who, with the others, had been baptized in Holland by the Rev. John Smyth. They were called General Baptists, because of their be-



John Bunyan.

Pastor of Baptist congregation, Bedford, England (1655-60 and 1672-88).

lief that the grace of God was for all mankind through the merits of Christ. They were Arminians in theology. At the outset the mode of baptism was not so strenuously insisted upon as was the opposition to infant baptism. The above does not, of course, give a complete account of Baptist origins, but some of the steps leading up to the formation of the first Baptist church in England. Dr. Lorimer remarks: "Our people maintain, in view of

all the facts thus far attainable, that they are the children of the Anabaptists and the grandchildren of the Waldenses; and, without claiming any succession of churches or asserting that all the Waldenses preserved inviolate their earlier creeds, they assign the date of their birth to a period 'whereof,' in the language of common law, 'the memory of man runneth not to the contrary.' They concede that they may not have let their light shine in one



Bedford Jail.

Where Bunyan was imprisoned (1660-72), and where he wrote "The Pilgrim's Progress."

continuous, steady, unbroken stream through all the centuries; but they are sure that it has shed intermittent rays like those that flash from a revolving light over the ocean's vast expanse, now penetrating the darkness, then fading for a moment into the night, only, however, and forever, to return again."*

* George C. Lorimer, "The Baptists in History," p. 50.



Bunyan's Monument, Bedford, England.

Erected in 1874 by the Duke of Bedford. The statue is of bronze, ten feet high, cast of cannon and bells brought from China. The figure is from a painting by Sadler. Boehm, sculptor.

The first Particular or Calvinistic Baptist church was established in England in 1633.

But, coming over to America, the honor of beginning the Baptist churches belongs to Roger Williams, although there were those with Baptist views here before him, and, in fact, when he came he was not a Baptist, but a Separatist. His pronounced views and fearless advocacy of them in the Massachusetts Colony soon got him into trouble. The story of his banishment in 1635 is too familiar to need recital here. It has been the occasion of much discussion and controversy—with denunciation, sarcasm, and ridicule on one side, and countercharge, resentment, and palliation on the other. But we will let the bones of the outspoken and not over-discreet Williams rest under the old apple-tree where they were buried, and the ashes of our stern and prudent Puritan forefathers remain undisturbed in their last resting-place. It was when Roger Williams was baptized by Ezekiel Holliman, and he in turn baptized Holliman and eleven others, in 1639, that the first Baptist church in this country was formed. Williams's connection with it was brief. Questions arose in his mind as to the validity of his baptism, and he left the church and became a "Seeker." Whether the church itself had continuous existence is a matter of dispute. Another church was organized in Newport, R. I., in 1644, which lays claim to being the oldest Baptist church in America. It is thus seen that the Baptists in America have no direct historical connection with those in the old country. Roger Williams and his followers established a colony in Rhode Island where religious toleration was fully granted. Baptists are wont to make much of their early teaching and practice of religious freedom. There was found a considerable following of the Baptist views,—the first president of Harvard College, Henry Dunster, was a Baptist,—but their spread was amid great persecution. "Massachusetts banished and whipped them. New York fined, imprisoned, and banished them. Virginia cast them into prison for preaching the gospel and even for hearing it. The first church established in

Maine was so harried by violence, fines, and imprisonments that it was broken up. Milder treatment was experienced in some of the colonies, notably in Pennsylvania, Maryland, and South Carolina; and in the latter State Baptists increased rapidly.* Up to the time of the Revolution the Baptists were not very numerous in the colonies; but from that time on, and especially after religious liberty was granted, their growth was marked and



Landing of Roger Williams at Providence (1636).

rapid. Associations of churches were formed in different localities as the churches multiplied, but a general organization was not made until 1814. In that year was organized the General Convention, primarily for the purpose of carrying on foreign missionary work, brought about by the change of views of Judson and Rice, who had been sent out by the American Board of Com-

* "Concise Dictionary of Religious Knowledge," article "Baptists."

missioners for Foreign Missions (Congregational). On the voyage to India, by private study, they adopted Baptist principles, and were baptized by Ward on their arrival there. The result of their letters and a visit of Rice to this country was the coming together of the General Convention. This gave more unity and impetus to the Baptist cause. The convention met thereafter every three years, and is therefore known as the Triennial Convention. The attention of the convention was very early directed to the need of a better-educated ministry, for in many places there were uneducated and unsalaried ministers. The success of such men in arousing the feelings and creating an excitement gave them a prestige in certain quarters. The better carrying on of the work of the denomination brought about the formation of State conventions at different times as they could be effected; and these, with the general body, made wise provision for an educated ministry and the diffusion of knowledge. Brown University had been established, but Hamilton College and Columbian College and other institutions were a result of the new movement. The Baptist family was not without its dissensions and divisions, which will be mentioned later.

2. ORGANIZATION.—The government of the Baptist churches is of the Independent or Congregational type. Each local congregation governs its own affairs. In this respect they are identical with the Congregationalists, Disciples, and Christians. They have associations, conventions, and congresses, but simply for fellowship and discussion, and without ecclesiastical authority. Councils ordain and install ministers, and recognize new churches. While each congregation is independent in its action, they are bound together by these fellowshiping bodies, which are composed of pastors and delegates from the churches. The denomination acts as one body in missionary, educational, and like enterprises, through organized boards and conventions. Each church has its pastor and deacons, who have charge of the spiritual affairs of the church, and its board of trustees, who have charge of the property, all subject to the action of the

church. Members are received and dismissed by vote of the local church. It is a simple democracy.

3. TEACHING.—The teaching of the Baptists may be characterized in the main as a somewhat liberal Calvinism. There being no centralized authority, the Baptists have no formally adopted creed or confession for the denomination. Each church



First Baptist Church, Providence, R. I.
Founded by Roger Williams.

is at liberty to formulate or adopt its own articles of belief—a liberty that is not abused; but evangelical, and, for the most part, Calvinistic teachings are followed. They accept the Bible as the only infallible rule of faith and practice. The point of departure in their teaching is that only believers are to be baptized, and that baptism is the immersion of the believer in water.

Baptists claim as their distinctive feature that the church of Christ is a spiritual body consisting only of such as have given creditable evidence of regeneration and have been baptized on profession of faith. This regenerate membership, and not the rejection of infant baptism or the mode of baptism, it is insisted, is the most fundamental teaching with them; and yet, when plans of union are on foot, it is the matter of immersion that is urged. This must still serve in large measure to characterize them. For the most part, they limit their fellowship in the celebration of the Lord's Supper to those who have been baptized, i.e., immersed. Not a few are opposed to this "close communion." The essential elements of a Baptist church are thus set forth: "The Bible for its creed; believers who have been duly baptized (immersed) on their personal profession for its members; democracy, clergy and laity exercising equal rights, for its government; and an upright life, full of good works toward all men, for its ritual and vindication."*

4. WORSHIP.—The worship of the Baptist churches is non-liturgical, resembling that of the Congregationalists, the Presbyterians, and others. They observe the two ordinances, baptism and the Lord's Supper. Mid-week prayer services are held by them. Members from other churches are not received if they have not been immersed, unless they submit to that ordinance. As has been intimated before, the Baptists carry on a large and important missionary and educational work at home and abroad. The foreign missionary work is under the direction of the American Baptist Missionary Union, which was organized in 1845 after the withdrawal of the Southern Convention. They have missions in Burma, India, China, Japan, Africa, and elsewhere. The home missionary work is carried on by the American Baptist Home Mission Society. The Education Society was organized in 1888. The Baptists have a number of large and important educational institutions more or less closely connected with them, among them Brown University, the University of Chi-

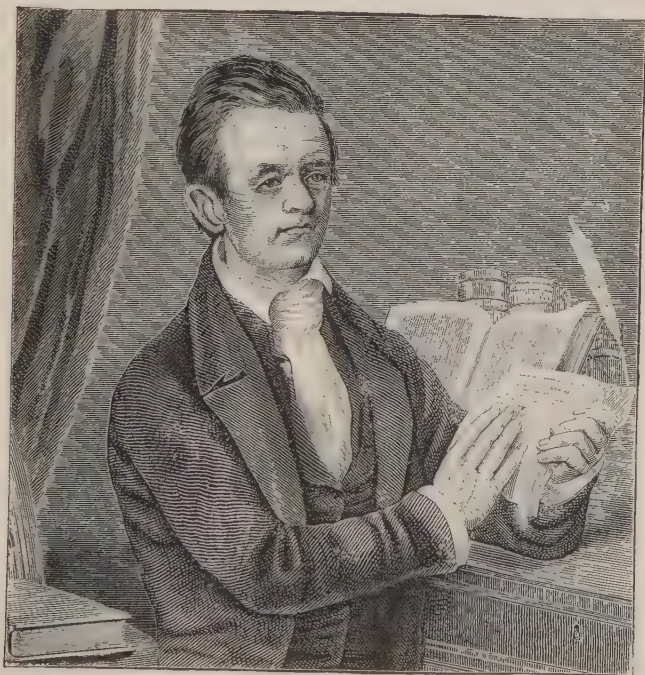
* Lorimer, "The Baptists in History," p. 78.



Roger Williams Monument, Providence, R. I.

Erected 1877. Is twenty-seven feet high, crowned by a statue seven and one-half feet in height. As no genuine portrait of Roger Williams exists, this likeness is purely ideal.

cago, Colgate University, the University of Rochester, Crozier Theological Seminary, and Newton Theological Institution. The American Baptist Publication Society, located in Philadelphia, is among the largest publishing-houses in the country. While the young people of many of their churches are connected with



Rev. Adoniram Judson, D.D. (1788-1850).
First American Foreign Missionary.

the Christian Endeavor movement, there has been formed the Baptist Young People's Union, to which a large number belong.

In 1844 there occurred a split in the Baptist denomination growing out of the antislavery agitation, and the convention of SOUTHERN BAPTISTS was formed in May, 1845. These churches



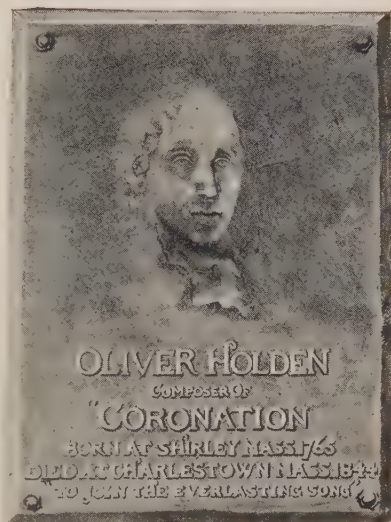
Brown University, Providence, R. I.
Founded, 1764. at Warren, R. I. Removed to Providence 1770.

of the South are identical in organization, teaching, and worship with the churches of the North. They carry on their missionary work through their General Convention. Their most interesting foreign work is that in Cuba, but besides this they have other important enterprises.

Another body, and numerically the largest of the Regular Baptists, is the COLORED BAPTISTS. Before emancipation they had some churches of their own, going as far back as the formation of the First African Baptist Church of Savannah, Ga., in 1788. But it was after their freedom that they became independent and their remarkable growth began. In teaching and polity they are the same as the above; but their worship is more demonstrative, especially among the ignorant. They carry on a missionary work in Africa. Their missionary and educational work is done through the National Baptist Convention, a recently consolidated body with three departments.

Besides the above Regular Baptists, the following separate bodies should be mentioned:

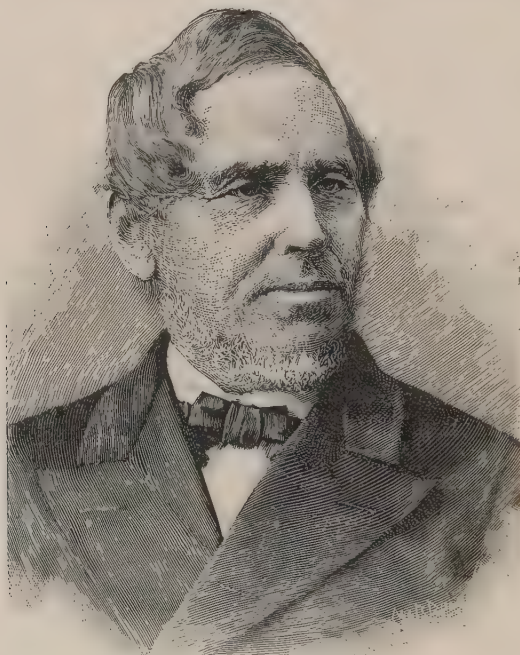
THE FREEWILL BAPTISTS, or, as they prefer, the Free Baptists,



Oliver Holden.
Composer of "Coronation."*

* This memorial tablet and bas-relief portrait of Oliver Holden, composer of "Coronation," first sung in 1793, was erected by the Unitarian Society and placed in the old parish church at Shirley, Mass., of which at one time he was connected. He was one of the first to organize the Baptist church in Charlestown, Mass., and "gave the land for a meeting-house." He was the

date from 1780, when their first church was formed in New Durham, N. H., by Benjamin Randall, who was formerly a Congre-



Samuel F. Smith.

Author of "My country! 'tis of thee."

gationalist. They are Congregational in government, hold to baptism by immersion, and are Arminian in theology, teaching author of some of our best church hymns and tunes; the following is found in many of the hymnals of the present day:

"They who seek the throne of grace,
Find that throne in every place;
If we live a life of prayer,
God is present everywhere.

"In our sickness or our health,
In our want or in our wealth,
If we look to God in prayer,
God is present everywhere."

a general atonement and the free will of man to accept or reject Christ. The separation occurred when more rigid Calvinistic views were held than now. The Freewill Baptists are "open-communionists." Their first General Conference convened in 1827; they also have yearly and quarterly conferences, which have advisory and admonitory powers. In 1841 they were joined by the Free-communion Baptists of New York. They sustain a vigorous mission work in India, besides other work. Hillsdale College in Michigan and Bates College in Maine, connected with which is Cobb Divinity School, are their leading institutions.

THE ORIGINAL FREEWILL BAPTISTS, found in North and South Carolina, are in substantial agreement with the foregoing. They are Arminian Baptists. The observance of the communion and the washing of the saints' feet are usually held by them quarterly.

THE SEVENTH-DAY BAPTISTS, at first called Sabbatarian Baptists, date back to 1671, when their first church was established in Newport, R. I., by Stephen Mumford. Their General Conference was formed in 1806. It has the right to exclude churches out of harmony, but the government of the church in the main is Congregational. The conference appoints boards for the administration of the work of the denomination. Their distinctive teaching is that the seventh day of the week, and not the first, should be observed as the Sabbath. They carry on some missionary work. Their leading institution and headquarters are at Alfred Center, N. Y.

THE GENERAL BAPTISTS are another body in essential agreement with the Freewill Baptists. They are found principally in Indiana, Illinois, Kentucky, and Missouri. Their first organization in that region was in 1824, but there had been General Baptists in England and in New England and in the South.

THE ANTI-MISSION BAPTISTS, also called Primitive or Old School Baptists, used to be known as "Hard-shell Baptists." They separated from the Regular Baptists early in this century. They hold hyper-Calvinistic doctrines, and are opposed to missions, Sunday-schools, and all "contrivances which seem to make the salvation

of men depend on human effort." They are found almost exclusively in the Southern States and chiefly in the country regions.

THE SIX-PRINCIPLE BAPTISTS had their origin among the early members of the church at Newport, R. I., who adopted the six principles found in Hebrews vi. 1, 2, viz.: repentance from dead works, faith toward God, baptism, laying on of hands, resurrection from the dead, eternal judgment. A small remnant, less than a thousand, now exist. They are found, for the most part, in Rhode Island.

THE SEPARATE BAPTISTS, formerly more numerous and important than at present, are found only in Indiana. They arose during the preaching of Whitefield in the last century. They believe in a general atonement and are free-unionists.

THE UNITED BAPTISTS are what are left of the union of the Separate and Regular Baptists about a century ago. Their teaching is a moderate Calvinism. They believe that feet-washing ought to be practised by all baptized believers. They are close-union Baptists.

THE BAPTIST CHURCH OF CHRIST is another moderate Calvinistic and small body dating back to the beginning of this century. They teach a general atonement, and they believe that washing of believers' feet, as well as baptism and the Lord's Supper, are to be observed until Christ's second coming. The majority are found in Tennessee.

THE OLD TWO-SEED-IN-THE-SPIRIT PREDESTINARIAN BAPTISTS are an obscure body found mostly in the Southwest. They believe in "two seeds"—one implanted in man at the fall, which is the seed of death, the other given by the Holy Spirit to those who are called. There are various differences among them and some variations in their name.

The student is referred to the following works on the Baptists: "History of the Baptist Churches in the United States," Professor A. H. Newman (American Church History Series, with an

excellent bibliography. New York, Christian Literature Company, 1894).

“History of the Baptists of New England,” Backus.

“History of the Baptists,” Dr. Thomas Armitage (New York, 1887).

“A Short History of the Baptists,” Henry C. Vedder (Philadelphia, 1892).

Article by the same in “Concise Dictionary of Religious Knowledge.”

“The Baptists in History,” G. C. Lorimer (Boston, Silver, Burdett & Co., 1893).

“History of the Freewill Baptists,” Stewart.

For statistics see Appendix.



Calvary Baptist Church, Fifty-seventh Street and Sixth Avenue, New York.
Organized 1846. Present edifice erected in 1883.

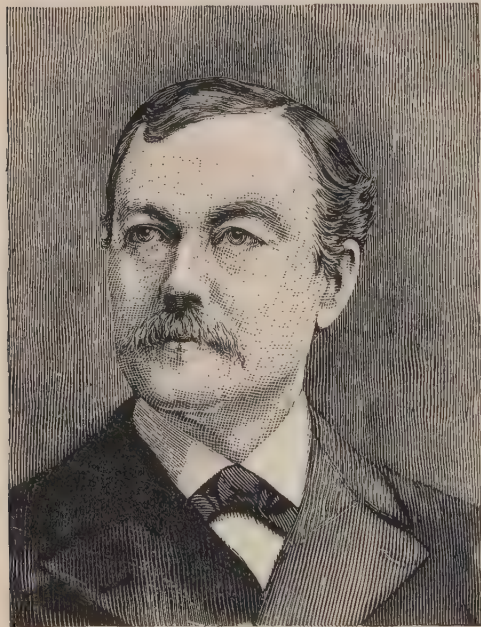
WHY AM I A BAPTIST?

BY THE REV. ROBERT STUART MAC ARTHUR, D.D.,
Pastor of Calvary Baptist Church, New York City

THE question, "Why am I a Baptist?" I should answer by saying that it is because I believe that Baptist doctrines are the doctrines of the New Testament as interpreted alike by the highest scholarship and by the understanding of unlearned but devout readers; and, furthermore, because these doctrines are in many respects in harmony with the views adopted by the best thought of to-day, whether in the churches or without. If one were asked to state the fundamental idea of the Baptists, he might give it as this: personal faith in the Lord Jesus alone saves the soul; or, stating the thought negatively in its relation to baptism, baptism will not make a man a Christian. He might also enlarge the thought by saying, obedience to the will of Christ as expressed in the inspired Scriptures, including personal faith in Christ as the ground of salvation, baptism into the name of the Trinity as the profession of that faith, and loyalty to Christ in all other things which He has commanded. A Christian should, of course, be baptized, as a soldier should put on a uniform; but as it is not putting on the uniform which makes a man a soldier, so it is not baptism that makes a man a Christian. The man puts on the uniform because he is already a soldier; and so a man should be baptized when he has become a Christian. A true church, therefore, consists of truly regenerated persons who have been baptized on the profession of their faith. Thus Baptists refuse

to give baptism to unconscious infants. They baptize only those whom they believe to have already become Christians—only those who show evidence of having met with an internal spiritual change.

Till a recent date the idea that baptism will not make one a Christian was distinctively a Baptist doctrine. In the middle



Rev. Robert Stuart MacArthur, D.D.

ages all but Baptists held the doctrine of baptismal regeneration. If one had been baptized it was assumed by most churchmen that he had been made a Christian, and, without any demand for evidence that he was changed in character, he was admitted to all the rights of the church. This is true, for the most part, among the Roman Catholics, Episcopalians, and Lutherans of to-day, and to some degree even among those who claim to be more evangelical. All who

were baptized in infancy are considered to be Christians, though they show no evidence whatever of an internal spiritual change. The rapid growth of Baptist churches in modern times results from a more general discarding of the doctrine that baptism will make a man a Christian. Evangelical revivals, like those of the days of Edwards and Whitefield, or like those which follow Mr. Moody's preaching, add greatly to Baptists' numbers. When

Mr. Moody says that baptism will not make a man a Christian, that no man is a Christian till he has truly repented of his sins and exercised personal faith in Jesus Christ, people immediately ask, "Why, then, should infants be baptized?"

Baptists adopt the principle that as no man puts on the military uniform till he has already enlisted as a soldier, so no one should be baptized till he has already repented and believed and become a Christian.

THE NEW TESTAMENT PRINCIPLE

Now, the Baptist principle is the New Testament principle. When certain Pharisees asked John the Baptist to baptize them, he told them they must bring forth fruits meet for repentance—that baptizing them would not make them holy men; that they must first give evidence of repentance and then they could be baptized. First belief, then baptism, and then the Lord's Supper. This is the New Testament order, and this is the order of the Baptist churches still. This Baptist idea that baptism will not make a man a Christian, that it is unreasonable to baptize him till he has already met with a change of heart, commands the approval of all sensible men outside of the church, and it is being rapidly adopted by all the more evangelical religious bodies. These churches must make more of infant baptism, or less.

There is absolutely no place for infant baptism in an evangelical system of theology. Those who believe in baptismal regeneration are logical though unscriptural; those who do not so believe and who practise infant baptism are both illogical and unscriptural. Many evangelical churches are beginning to realize their inconsistency. Not near so many infants are baptized among the Presbyterians, Congregationalists, and Methodists as among the Roman Catholics, Episcopalians, and Lutherans. Why is this? It is because, while the last-named churches still adhere to the doctrine of baptismal regeneration, the former, for the most part, have abandoned it, and they are coming more and

more to see that if baptism will not make a child a Christian, there is no reason for baptizing the child.

AUTHORITIES AGAINST INFANT BAPTISM

I unhesitatingly assert that there is not in the New Testament a single command for or example of infant baptism. If there were, it could easily be found, but no one yet has made this discovery. How can men who adopt the famous dictum of Chillingworth, "The Bible, and the Bible only, the religion of Protestants," practise infant baptism? In so doing they at once depart from their fundamental principle; they cannot successfully antagonize the "churchianity" and traditionalism of the Church of Rome. Secular common sense and the evangelical religious thought of to-day are in this respect in harmony with the New Testament. The scholarship of the world is in agreement with this view. Many more authorities might be cited, but the following are sufficient:

Luther says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles."*

Neander says: "Baptism was administered at first only to adults, as men were accustomed to conceive of *baptism* and *faith* as strictly connected. We have all reason for not deriving infant baptism from apostolic institution."†

Professor Lange says: "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament."‡

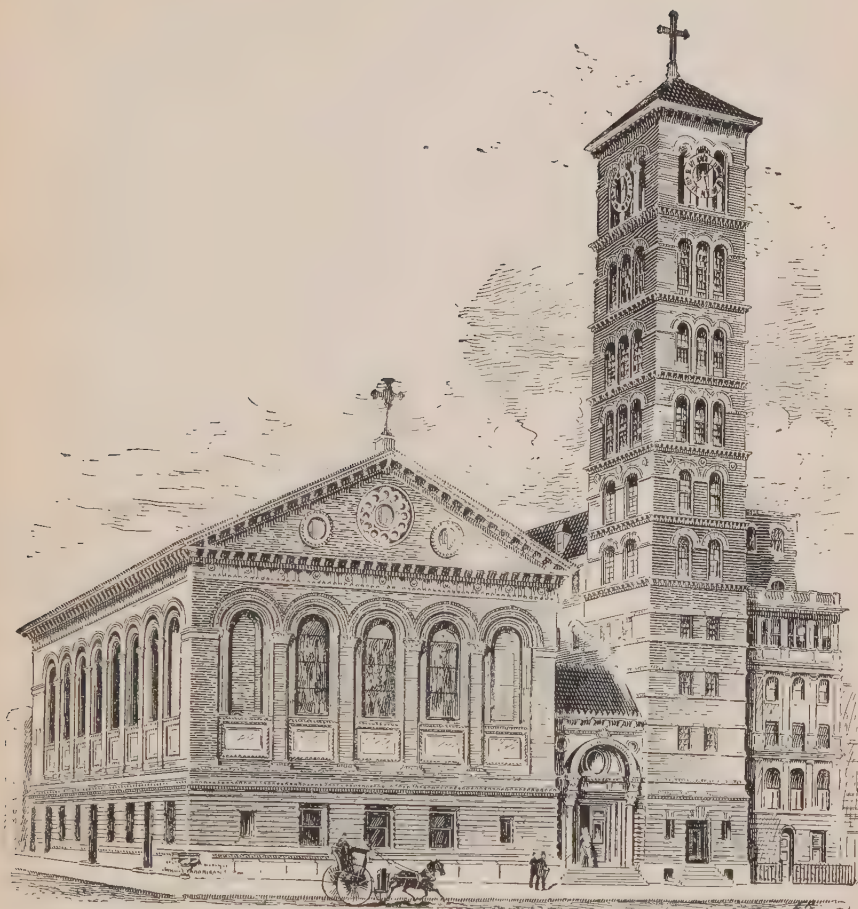
Dr. Hanna says: "Scripture knows nothing of the baptism of infants."§

* "Vanity of Infant Baptism," Part II., p. 8.

† "Church History," vol. i., p. 311; "Plant and Train," vol. i., p. 222.

‡ "Infant Baptism," p. 101.

§ "North British Review," August, 1852.



Adoniram Judson Memorial Church, Washington Square, New York.
Organized September, 1838.

Tertullian is the first who mentions the custom, and he opposes it. This was at the close of the second century, or about A.D. 200. His opposition to it proves two things: first, that it was in occasional use, at least; second, that it was of recent origin, since had it been long used some earlier record of it could be found.*

"All students of ecclesiastical history know that at an early period corruptions perverted Christian faith and practice. Among these, one of the earliest was that of an undue efficacy attributed to baptism. Its sanctity was so exalted that it was believed to have power to wash away sins and cleanse the soul for heaven. By it the sick were supposed to be prepared for death, and salvation made more certain by its efficacy. Anxious parents, therefore, desired their dying children to be thus prepared—'washed in the laver of regeneration,' as it was termed—that they might be sure of salvation. And here came in that pernicious error of 'baptismal regeneration,' which gave rise to infant baptism, and which has through all these ages clung with more or less pertinacity to the clergy and laity of all churches which have practised it."†

Professor Lange's words are weighty, and should be carefully pondered by Protestant defenders of this papal emanation. He says: "Would the Protestant Church fulfil and attain to its final destiny, the baptism of new-born children must of necessity be abolished. It has sunk down to a mere formality, without any meaning for the child."‡

BAPTISM NOT NECESSARY TO SALVATION

Another statement of the Baptist principle is this: baptism is not necessary to salvation. The assertion sometimes made that Baptists hold that no man can be saved unless he is baptized is the falsest, absurdest, most idiotic declaration that ever was

* Neander, "Church History," vol. i., p. 311.

† Dr. Edward S. Hiseox.

‡ "History of Protestantism," p. 34.

made in ecclesiastical controversy. It is difficult to speak with courtesy of such ignorance or malice. The very reason why Baptists practise baptism and not some substitute for it, such as pouring or sprinkling, is the fact that they hold that baptism is in no way essential to salvation. The history of the matter is this: the baptism of the apostolic churches was immersion, if the tautology of the expression may be permitted. So say Luther, Calvin, and Wesley; so say all standard church historians, as Dr. Philip Schaff, Dean Stanley, Neander, Hase, Guericke, and Kurtz. On this point there is absolutely no difference of opinion among specialists in church history. No writer worthy of being classed with the historians named would dissent from their position. There is no proof that sprinkling was ever practised before the middle of the third century. Take the following among many other learned witnesses to the meaning of baptism:

Grimm's "Lexicon of the New Testament," which in Europe and America stands confessedly at the head of Greek lexicography, as translated and edited by Professor Thayer, of Harvard University, thus defines *baptizo*: "(1) To dip repeatedly; to immerse, submerge. (2) To cleanse by dipping or submerging. (3) To overwhelm. In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterward by Christ's command received by Christians and adjusted to the contents and nature of their religion, viz., an *immersion* in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messial's kingdom. With *eis* to mark the element into which the immersion is made; *en* with the dative of the thing in which one is immersed."

Professor Moses Stuart, one of the ablest scholars America has produced, declared: "*Baptizo* means to dip, plunge, or *immerse* into any liquid. All lexicographers and critics of any note are agreed in this."*

"The Greek language," as Dr. Hiscox has said, "is rich in

* "Essay on Baptism," p. 51; "Biblical Repository" (1833), p. 298.

terms for the expression of all positive ideas and all varying shades of thought. Why, then, did our Lord in commanding, and His apostles in transmitting His command to posterity, use *always* and *only* that one word *baptizo* to describe the action, and that one word *baptisma* to describe the ordinance to which He intended all His followers to submit? The word *louo* means to *wash* the body, and *nipto* to wash parts of the body; but these words are not used, because washing is not what Christ meant. *Rantizo* means to *sprinkle*, and if sprinkling were baptism this would have been the word above all others; but it was never so used. *Keo* means to *pour*; but pouring is not baptism, and so this word was never used to describe the ordinance. *Katharizo* means to *purify*, but is not used for the ordinance. The facts are clear and the reasoning conclusive."

John Calvin, the great theologian, scholar, and commentator, whom Scaliger pronounced the most learned man in Europe, says: "From the words of John (iii. 23) it may be inferred that baptism was administered by John and Christ by *plunging* the whole body under water."*

Luther, the great German Reformer, says: "The term 'baptism' is Greek; in Latin it may be translated *mersio*, since we *immerse* anything into water that the whole may be covered with the water."†

Melanchthon, the most scholarly and able co-laborer with Luther, says: "Baptism is *immersion* into water, with this admirable benediction."‡

Adam Clark, the great Methodist commentator, says: "Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth."§

Frederick Meyer, one of the ablest and most accurate exegetes

* Commentary on John iii. 23.

† Works, vol. i., p. 71 (Wittenberg edition, 1582).

‡ Melanchthon, Catechism (Wittenberg, 1580).

§ Commentary on Colossians ii. 12.

of the present age, says: "*Immersion*, which the word in classic Greek and in the New Testament ever means."*

Dean Alford says: "The baptism was administered by the *immersion* of the whole person."†

Dr. Schaff, the well-known church historian, says: "Immersion, and not sprinkling, was unquestionably the original form. This is shown by the very meaning of the words *baptizo*, *baptisma*, and *baptismos*, used to designate the rite."‡

Dean Stanley, the distinguished scholar and historian of the Oriental Church, says: "The practice of the Eastern Church, and the meaning of the word, leave no sufficient ground for question that the original form of baptism was *complete immersion* in the deep baptismal waters."§

Professor Fisher, of Yale College, the accomplished scholar and historian, says of the apostolic age: "The ordinary mode of baptism was by *immersion*."||

John Wesley, the celebrated founder of Methodism, says: "'Buried with Him,' alluding to the ancient manner of baptizing by *immersion*."¶

Neander says: "In respect to the form of baptism, it was, in conformity to the original institution and the original import of the symbol, performed by *immersion*, as a sign of entire baptism into the Holy Spirit, of being entirely penetrated with the same."**

Schaff says: "Finally, so far as it respects the mode and manner of outward baptizing, there can be no doubt that *immersion*, and not sprinkling, was the original normal form."††

Pressensé says: "Baptism, which was the sign of admission into the church, was administered by *immersion*. The convert

* Commentary on Mark vii. 4. † Greek Testament, Matt. iii. 6.

‡ "History of the Apostolic Church," p. 488 (1851).

§ "History of the Eastern Church," p. 34.

|| "History of the Christian Church," p. 41.

¶ Note on Romans vi. 4.

** "Church History," vol. i., p. 310; also "Plant and Train," vol. i., p. 222.

†† "History of the Apostolic Church," p. 488.

was plunged beneath the water, and as he rose from it he received the laying on of hands."*

Kurtz says: "Baptism took place by a complete *immersion*."†

In regard to the teaching of the New Testament touching alike the subjects and the act of baptism, the scholars of the world are practically unanimous. The way that infant baptism and substitutes for baptism came to be practised is easily stated. The idea had erroneously arisen that no one could be saved without baptism; and when a man was converted on a dying bed when too sick to be baptized,—that is, immersed,—the question arose as to what should be done. The idea was advanced that in such a case of necessity it would suffice to pour water on him. Thus the use of pouring and sprinkling came in with the unscriptural, unreasonable, and dangerous doctrine that baptism was essential to salvation. At first they were used only in cases of necessity. In the Greek Church immersion is still the standard of baptism. It continued such in the Roman Catholic Church for over a thousand years.

Immersion was the usage in the Church of England down to the time of the Reformation, and is still prescribed in the Prayer-book. But pouring and sprinkling, from their greater convenience, came to be used more and more, till they finally largely supplanted baptism. But their use would never have been thought of but for the superstitious and abominable idea that a man's soul would be lost if he died without baptism. Now, the Baptist declares that baptism is not necessary to salvation. He thinks a Christian should be baptized; he thinks a Christian who can obey Christ in this ordinance, and refuses to be obedient, may imperil his salvation; but he does not think it is a thing indispensable in all circumstances.

Therefore the Baptist says that if a Christian can be baptized according to apostolic usage and divine command he should be; but if a man is converted on a dying bed, when he cannot be

* "Early Years of Christianity," p. 374.

† "Church History," p. 41.

baptized, let him die without baptism. If a man's physical condition makes it impossible to obey the command, in his case it is not binding. The thief on the cross could not obey this command: still Jesus promised him Paradise that very day. A Baptist does not consider that he is ever at liberty to use a human substitute, such as pouring or sprinkling, for the divine command of baptism. Not considering baptism to be essential to salvation, he is not troubled at the idea of a convert's dying without baptism, when it is not possible for him to receive it. It has been said that Baptists make too much of baptism; but in fact no religious body, except the Quakers, make so little of it as they. And the reason why they do not practise pouring and sprinkling as well as baptism (immersion) is because it does not trouble them in the least to let a convert who cannot yield obedience in baptism die unbaptized.

Their adherence to baptism, which in rare cases cannot be administered, shows that they are not in the least "ritualistic," but have very low ideas as to the necessity of baptism. They, however, regard Jesus Christ as the only King and Lawgiver in Zion, and His Word as the sole authority in all matters of faith and practice; and so they observe baptism as He commanded and as the apostles practised and taught. And now this Baptist doctrine, that baptism is not necessary to salvation, the idea that a man's soul will not be lost even though he dies unbaptized, is a doctrine which not only is supported by the Bible, but is one which commands the respect of men outside the church. The Baptists are not medievalists, but they are the especial exponents of biblical and also of nineteenth-century ideas.

RELIGIOUS LIBERTY

Another point in which Baptists are the exponents both of New Testament and modern ideas is their doctrine of religious freedom, the tenet that the civil magistrate has no authority over a man's religious creed and usage. This was originally a distinc-

tively Baptist idea. For this idea they have again and again shed their blood. It is not long since that if a man advanced the doctrine of religious freedom it was known thereby immediately that he was a Baptist. Baptists have been much praised for having first preached this great doctrine, now held universally in our own country and increasingly in other lands; but this doctrine is merely a logical deduction from the fundamental Baptist principle.

In the Jewish nation, and, for that matter, in ancient Gentile nations, as, for instance, the Roman empire, the church and the state were one. The Jewish high priest was a civil officer, and the Roman emperor was *pontifex maximus*. The civil and the ecclesiastical governments were identical, or at least organically affiliated; and of course the magistrate had authority in matters of religion. And in the middle ages the prevalence of the doctrine of baptismal regeneration, and the consequent nearly universal baptism of infants, made every child not only a citizen, but also a member of the church. Thus church and state became again identical, or at least conterminous; and the civil magistrate became the servant of the church as well as the state.

The logical development of Baptist principles led to the great doctrine of religious freedom. A moment's thought will show that there is no ground for saying that the only reason why Baptists did not persecute, as did others, was because they did not have the power so to do. They often had occasion to speak on this subject. For instance, one Thomas Van Imwalt, a Baptist confessor in the Tyrol, when examined in prison, was asked whether, in case his people had the power, they would not force their doctrine on all nations, and answered: "No; for it would be foolish for them to endeavor to bring any one to belief by force, for God will accept only a willing and unconstrained heart." They saw that, while a man might by force be brought to baptism and the Lord's Supper, he could not by force be brought to believe. As they believed that it was not baptism and other ceremonies, but only unconstrained belief, that made

a man a Christian, they saw that it was impossible to make a man a Christian by force, and so they never attempted it, even when they had the power.

SALVATION OF INFANTS

There is a doctrine now held by all intelligent Christians which formerly was set forth by Baptists alone, namely, the doctrine of the salvation of all who die in infancy. It is only in very recent times that this doctrine has been generally held. It was not very long ago that if a man said the dying infant of a heathen or Turk was saved, all who heard him knew at once that he was a Baptist. But this doctrine, denied by others, was adopted by Baptists as a logical outcome of their fundamental principle. The doctrine that baptism wrought salvation led to the so-called baptism of infants. Infant baptism would never have been thought of but for this doctrine of baptismal regeneration. This doctrine is the root of which infant baptism is the fruit, and its story is one of the most fearful the student of history anywhere finds.

In Lecky's "History of Rationalism" occur the following burning lines: "According to the unanimous belief of the early church, all who were external to Christianity were doomed to eternal damnation, and therefore even the new-born infant was subject to the condemnation unless baptism had united it to the church. At a period which is so early that it is impossible to define it, infant baptism was introduced into the church. It was universally said to be for the remission of sins; and the whole body of the fathers, without exception or hesitation, pronounced that all infants who died unbaptized were excluded from heaven. All through the middle ages we trace the influence of this doctrine in the innumerable superstitious rites which were devised as substitutes for regular baptism. Nothing, indeed, can be more curious, nothing can be more deeply pathetic, than the record of the many ways by which the terror-stricken mothers

attempted to evade the awful sentence of their church. Sometimes the baptismal water was sprinkled upon the womb; sometimes the still-born child was baptized, in hopes that the Almighty would antedate the ceremony. These and many similar practices continued all through the middle ages, in spite of every effort to extirpate them; and the severest censures were unable to persuade the people that they were entirely ineffectual, for the doctrine of the church had wrung the mother's heart with an agony that was too poignant even for that submissive age to bear. Weak and superstitious women, who never dreamed of rebelling against the teaching of their clergy, could not acquiesce in the perdition of their offspring, and they vainly attempted to escape from the dilemma by multiplying superstitious practices or by attributing to them a more than orthodox efficacy."

To illustrate Mr. Lecky's remarks, we may quote from the decrees of a synod at Cologne in 1280 A.D. After prescribing immersion as the only regular baptism (as it was in the Roman Catholic Church for more than a thousand years) it goes on to say: "But in case there is fear that an infant will die before it is born, if the head of the infant . . . some one shall pour water over the head, saying, 'I baptize thee,' etc." It will not be denied that the Cæsarean operation has often been performed in Roman Catholic countries, and occasionally in other countries, that the child may be saved by baptism even though the mother should die, her eternal safety being already secured. One does not like to refer to matters of this delicate nature; but it is time that the superstitions and barbarities which are thus connected with infant baptism were rebuked with great plainness of speech, as unworthy even of the most degraded heathen. Some have called infant baptism a beautiful ceremony. But in fact it is the efflorescence of a most gross superstition, and, viewed in the light of church history, it is only horrible and repulsive. As the little infant is borne in its gay robes down the aisle, the language of the ceremonial is that, except some drops of water be sprinkled on its forehead, that beautiful little being would writhe in the

flames of hell. Who dare, even in symbol, teach so horrible a doctrine? How can a few drops of water, or an ocean, change the child's relations to God? In any case, the child has no more penal sin than a rose or a snowflake.

The doctrine that all dying in infancy are saved was first taught by the Baptists. They held that not only an adult believer would be saved, though he died without baptism, but that all dying in infancy were saved. This doctrine continually appears in the charges against Baptists who were put to death for their faith. For instance, Henry Craut, Justus Mueller, and John Peisker were beheaded at Jena in 1536, not by Roman Catholics, but by their Protestant brethren the Lutherans. Among their announced views was the doctrine that "all infants, even those of Turks, Gentiles, and Hebrews, are saved without baptism." The first time this doctrine appears in a non-Baptist creed, it is mentioned only to be condemned. The Augsburg Confession of 1530 says: "Damnant Anabaptistas, qui improbant baptismum puerorum et affirmant pueros sine baptismo salvos fieri" ("They [the churches putting forth this creed] condemn the Anabaptists [a nickname of the Baptists], who reject the baptism of children and declare that children are saved without baptism").

Even in our own country similar opposition was once manifested against the Baptist faith. When Clarke, Holmes, and Crandall were imprisoned and fined in Boston, Mr. Clarke, when standing stripped at the whipping-post, had his fine paid by a humane man, who was greatly affected by the sight of a scholar, a gentleman, and a divine in such a situation. On asking what law of God or men had he (Clarke) broken, Endicott replied to Clarke: "You have denied infant baptism, and deserve death." Persecution of these who so deny is the natural result of the belief which led to the practice of infant baptism. We again affirm that it is a practice contrary to Scripture, even as interpreted by non-Baptist scholars, and also to the sound reason of all intelligent men who are not prejudiced by early training and one-sided education.

SUMMARY

To sum up, I would say that the fundamental principle of the Baptists, and one formerly held by them alone, is that a man's salvation depends solely on personal faith in Christ and the resultant change of inward character, and not on baptism and other church ordinances. As a result, they affirm that faith must be personal; that no man can believe for another—no parent for a child; and that therefore the church is not made up of "believers and their children," except so far as the children are themselves believers. They hold that any other view of the church is without the authority of Scripture or common sense. They administer baptism only to those who profess faith in Christ and give evidence in daily life of having been converted. They administer immersion, the act of baptism in the apostolic church, and when this is impracticable they let the convert die without baptism. Holding that a man is not made a Christian by baptism and other outward acts, but only by a change in his spiritual nature, which cannot be brought about by force, they therefore insist that no outward force or form shall be used to make men Christians, and that the civil magistrate shall confine himself entirely to civil affairs, not interfering in purely religious matters. Holding that baptism is not necessary to salvation, they hold that not only believing adults, but also all who die in infancy, even heathen children, are saved.

These ideas, which not very long ago were held by Baptists alone, are now held by the most enlightened men outside the Baptist ranks, and I consider them also the teachings of the New Testament. This is another reason "why I am a Baptist."

If I take the Bible only as my guide I must be a Baptist; if I discard it, and take the traditions of men, I could not consistently stop until I had reached Rome. But I am not likely to start on that downward grade. If I were not a Baptist, logically I should have to be a Roman Catholic. The Catholics are perfectly con-

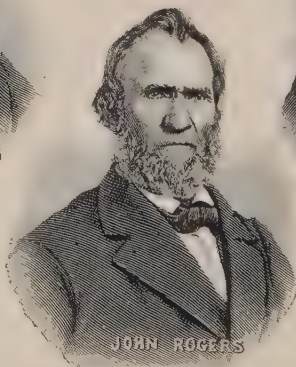
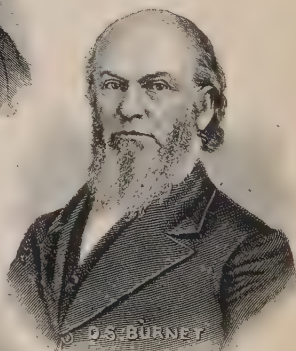
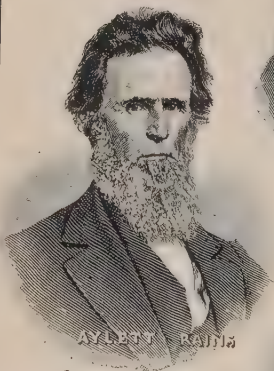
sistent, but unscriptural. Grant their premises, and logically you must adopt their conclusions. The Baptists are also consistent and at the same time scriptural. Grant the Baptist premise, and you must accept the Baptist conclusion. But the Congregationalists, the Methodists, the Presbyterians, and the Episcopalians are not consistent. Their position is half Romanist, half Baptist. They have no logical standing-ground. There are but two consistent and logical positions, one of which is held by the Romanists, and the other by the Baptists. Every consistent, logical, and unprejudiced thinker will take one or the other. Here, on the Word of God, Baptists stand. They are consistent Protestants; they antedate existing denominational divisions; they are truly apostolic. Baptism is the Catholic and apostolic ordinance. Their position is impregnable. Historically, Baptists are not Protestants; doctrinally, they are the most consistent Protestants. While the Bible stands they shall stand, and the "Word of God shall stand forever." God has given them wonderful prosperity. They are increasing in the United States to-day much faster than the population of this the most rapidly populating country in the world. They are in sympathy with all progressive American ideas, and at the same time are loyal to the Word of God. They love their brethren of all denominations; they are ready to unite with them in all forms of Christian activity. They use constantly the Master's prayer for His disciples: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us."

If ever there is organic unity, it will begin at the baptistery. Every denomination in Protestant Christendom and in the entire Roman and Greek churches can agree upon baptism, that is, immersion, as taught by our Lord and His apostles. The Greek Church, numbering quite 90,000,000 adherents, has ever been a stout witness on behalf of baptism; the Roman Church joyfully accepts it; and all the Protestant churches join hands with these two great bodies. On no substitute for baptism can all the denominations agree. We are not now arguing a point; we are

simply stating an incontrovertible fact. Do men really want organic Christian union? Are they in earnest when they proclaim this desire? Are they willing to follow Christ into the waters of baptism? Are they willing to join hands with their brethren in all centuries and in all climes? Here is the opportunity; here is the truly apostolic and Catholic ordinance.

If they will but follow apostolic injunction and example, then all can say: "We are buried with Him by baptism unto death." And then there may be, if it is desired, organic union without doing violence to the convictions of any, and in acknowledged harmony with the Word of God and its recognized interpretations. On but few points is the scholarship of the world so nearly a unit as it is in regard to the meaning of the word "baptism" and as to the practice of the apostles and the early church; it would be easy to fill pages with the names of learned authorities on all these points; and the simple-minded disciple of the Lord Jesus, with no guide but the New Testament, comes to the same conclusion. May the Holy Spirit lead all believers into all truth!

R. S. Mac Arthur



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PIONEERS AND FOUNDERS.

DISCIPLES.

XII

THE DISCIPLES AND CHRISTIANS

THESE two denominations are closely allied to the Baptists in that they baptize by immersion. In polity also they are the same.

THE DISCIPLES OF CHRIST

This denomination is often known as the "Christians," but should not be confounded with the body of that name to be mentioned hereafter. Sometimes they are called "Campbellites," a term, however, that they deem offensive and do not recognize. Each one of the Disciple churches is usually called "the Church of Christ" in that place.

1. ORIGIN.—The Disciples look to Thomas Campbell, and especially his son Alexander, as the founders of their denomination, as do the Baptists to Roger Williams. The Campbells came to this country early in the century from Ireland, where they had been "Seceders." Alexander had studied for a time at Glasgow University. At first they were associated with the Presbyterians; but being convinced that immersion was the proper mode of baptism, they became affiliated with the Baptists and were immersed. They joined the Redstone (Pa.) Association; but shortly after, Alexander Campbell and the church of which he was pastor went into the Mahoning (O.) Association. There his

teachings and influence prevailed so that, after several churches that did not agree had withdrawn, the association was dissolved and the new movement was fully started. This was in 1827. They were joined about that time by the Rev. B. W. Stone and his "Christian" followers. Stone had been a Presbyterian minister, but, having left that body, was engaged with others in a great revival movement in Kentucky, Tennessee, and Ohio. The



First meeting-house of the Disciples in America.
Built about 1827, near Washington, Pa.

Disciples grew very rapidly and have continued to do so. Many from other denominations joined them. A potent agency in this early success was the extensive circulation of the "Christian Baptist," a monthly periodical, in the conduct of which, as well as in evangelistic labors, Mr. Campbell found an able coadjutor in Walter Scott, who had, like himself, been educated for

the Presbyterian ministry in Scotland. The present numerical strength of the Disciples, according to their published reports, is not far from 700,000; and this is doubtless far below their actual numbers, as they have no organized plan for collecting statistics, and many churches take little interest in furnishing them. As with many other denominations, the Disciples owe their origin as much to the ignorance and perversity of their opponents as to their own opinions and efforts. Opposition to progress or to new

light or new movements has been the cause of the beginning of not a few denominations. If there had been less ignorance in some quarters among the Baptists, and a more fraternal spirit, there would have been less occasion for Campbell's belligerency and a strong likelihood that we should not have the Disciples as a separate denomination. Strenuous advocacy of hyper-Calvinism has set in motion several new movements. But we are digressing.

2. ORGANIZATION.—In government the Disciples agree substantially with the Congregationalists and Baptists, with the exception that the distinction of clergy and laity is repudiated in theory. However, for "the sake of order and efficiency" they have elders or ministers and deacons. But all Christians are "royal priests of God," and may baptize, administer the Lord's Supper, and do whatever needs to be done. The Disciples have district, State, and national assemblies for consultation and co-operation in Christian work, but these bodies have no authority over the local churches. Members are received into the local church by baptism, on a simple confession of belief in Jesus Christ as the Son of the living God. Letters of dismissal are given, but non-immersed persons are not received unless they submit to immersion.*

3. TEACHING.—In teaching the Disciples are evangelical, holding the generally accepted orthodox teachings of the Arminian type. They, however, only ask a simple confession of faith in Christ, and believe that the only "divinely authorized creed" is this: "I believe in my heart that Jesus is the Christ, the Son of the living God, and my Saviour." While accepting the Old Testament as inspired and as containing many invaluable lessons in righteousness and holiness, yet "as a book of authority to teach

* Recently a church in Cleveland, O., has received persons that were not immersed, the pastor and people believing this to be their Christian privilege and obligation. The action is not indorsed by the denomination, and a collection sent to the Foreign Missionary Society was returned for the above reasons.

us what we are to do, the New Testament alone, as embodying the teachings of Christ and His apostles; is our standard." They "take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion." With them the one essential of baptism and church fellowship is faith in Jesus as the divine Lord and Saviour. The Disciples agree with the Baptists in holding that immersion is the only proper mode of baptism; but, differing from the Baptists, they claim that the believer does not merit nor procure nor earn, but appropriates in baptism what the mercy of God has provided and offered in the gospel. The believer is not baptized because he is forgiven, but in baptism he appropriates God's promise of forgiveness. This is not the doctrine of baptismal regeneration, for forgiveness is something different from regeneration. They emphasize the promise, "He that believeth and is baptized shall be saved." They, of course, do not baptize infants.

4. WORSHIP.—The worship of Disciple churches is similar to that of other evangelical churches, and is non-liturgical. They, however, observe the Lord's Supper on every Lord's day, as "a joyful and refreshing feast of love." Mid-week prayer services are held by them. They take an active part in the Christian Endeavor movement. They have a considerable foreign missionary work, carried on by the Foreign Christian Missionary Society; and the work at home is under the direction of the General Convention and its boards. They have some thirty colleges and schools of various grades, that are in flourishing condition. Among these are Bethany College, Kentucky University, Hiram College, and Butler University.

The Disciples publish numerous weekly papers, the most widely circulated of which are the "Christian Standard" and "Christian Leader" (Cincinnati, O.), "Christian Evangelist" (St. Louis, Mo.), and "Christian Guide" (Louisville, Ky.). The "Christian Quarterly" is also issued from the office of the "Christian Evangelist."

The Disciples are distinguished by their claim of simple New Testament teaching and the desire for Christian union simply on

this basis. They repudiate as necessarily schismatic all attempts at union on the basis of creeds or confessions of faith formulated by uninspired men. "The Disciples do not claim to be the church of Christ, but to be an organized movement within the church of Christ, in behalf of Christian unity and union by a return to the religion of Jesus, its creed, its ordinances, and its life, as these are presented on the pages of the New Testament."*

For further study see the following:

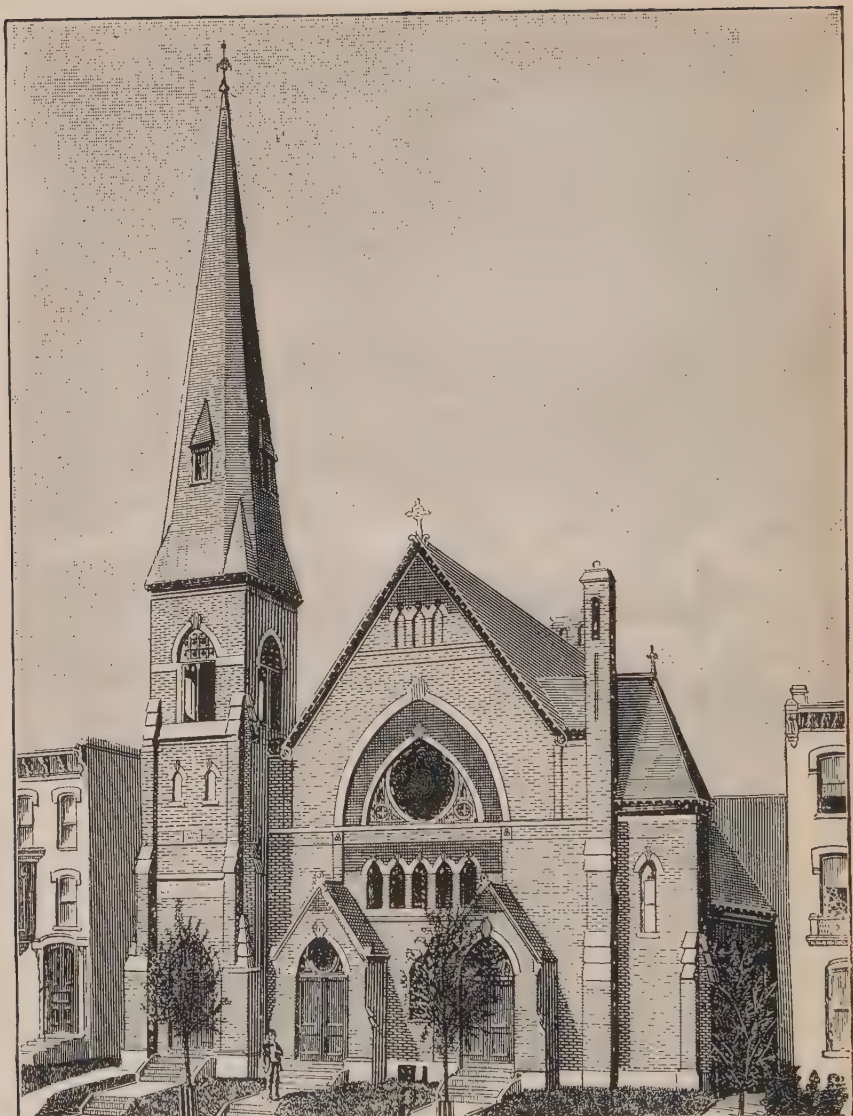
"Disciples," Rev. B. B. Tyler, D.D. (This is in vol. xii. of the American Church History Series.)

"Memoirs of Alexander Campbell," Robert Richardson (Cincinnati, Standard Publishing Company, 1888).

"Origin of Disciples of Christ," W. H. Whitsitt (New York, Armstrong & Son, 1888).

"Our Position," Isaac Errett (Cincinnati, Standard Publishing Company). This pamphlet is an excellent tract on the denomination, and may be had for three cents a copy.

* B. B. Tyler, D.D., in "Concise Dictionary of Religious Knowledge."



Vermont Avenue Christian Church, Washington, D. C.
Organized 1843. Present church edifice dedicated January 20, 1884.

WHY I AM A DISCIPLE OF CHRIST

BY THE REV. F. D. POWER, D.D.,

Pastor of the Vermont Avenue Christian Church, Washington, D. C.

ECCLESIASTICALLY I stand with the people known as "Disciples of Christ," or "Christians":

1. Because they stand for *the original names for the church and the followers of Christ*. "The disciples were called Christians first at Antioch." Not only is it scriptural and right that the Lord's people should be known by His name, but human names are divisive and wrong. Disciples in no sense esteem themselves better than others, still less the "only Christians"; but they would be known as Christians only, and their churches as "Christian churches" or "churches of Christ."

"Almost thou persuadest me to be a Christian," said Agrippa to Paul. "If a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name," said Peter. "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas. . . . Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"

Only under the names found in the New Testament will the great body of the Lord's people become united. "I pray you," said Luther, "leave my name alone, and do not call yourselves Lutherans, but Christians. Cease to cling to these party names and distinctions. Away with them all, and let us call ourselves Christians after Him from whom our doctrine comes." "Would

to God," said Wesley, "that all sectarian names were forgotten, and that we, as humble, loving disciples, might sit down at the Master's feet, read His holy Word, imbibe His spirit, and transcribe His life into our own."

As the bride of Christ the church should wear the Bride-



Rev. F. D. Power, D.D.

groom's name, not the name of the Bridegroom's friend, John the Baptist, nor the names of the Bridegroom's servants, Luther, Calvin, Wesley, or Campbell. Party names perpetuate party strife. It is enough to be a Christian, and the only name in death, in judgment, and in eternity will be Christian. "His name shall be in their foreheads." So we would persuade men to be Christians, simply Christians, and have all the King's people wear the King's name.

2. Because the Disciples plead for the res-

toration of the original creed of the church in place of all human substitutes.

Said Jesus in answer to Peter's confession, "Thou art the Christ, the Son of the living God": "On this rock I will build My church." Peter's declaration is the only Apostles' Creed, the divine New Testament creed, the statement that must ultimately

be the universal creed of the universal church. It is the grandest proposition in the universe—the one that shall stand when the heavens and the earth shall pass away. Martha said: “I believe that Thou art the Christ, the Son of God, which should come into the world.” John declared: “These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” Paul commanded: “Believe on the Lord Jesus Christ, and thou shalt be saved,” and declared, “Other foundation can no man lay than that is laid, which is Jesus Christ.” The apostles preached “Christ,” “earnestly testified that Jesus was the Christ,” “determined not to know anything else but Christ and Him crucified”; and when men heard, believed, and would confess their faith, they said, “I believe that Jesus is the Christ.”

It is a person, not a system, upon which faith centers. It is a divine Person, not a body of human speculations, upon which the church is founded. “What think ye of Christ?” is the great question. “Thou art the Messiah, the Son of the living God,” is the great answer. “On this rock I will build My church,” is the great oracle. Not upon a book, a statement, a series of propositions, but upon Himself Christ founded His church. “Jesus is the Christ,” is the creed of Christianity; the creed of the churches in Judea and Samaria, in Corinth and Ephesus and Rome; the only article of faith in the creed of inspired men and the churches established by inspired men. All other creeds stand in the way of the peace, union, coöperation, and triumph of the followers of the Son of God, and should be put away.

3. Because Disciples stand for *the administration of the ordinances as given by Christ and the apostles.*

Taking Christ as our creed, we must necessarily hold to what Christ taught and practised and the things He commanded His apostles to teach and practise as God gives us to see them. Protestants are unanimous in accepting two ordinances, baptism and the Lord's Supper, but they differ widely in their observance. All agree that the institution of the Lord's Supper was observed

weekly, but many celebrate it monthly or quarterly, instead of on every first day of the week. Not so with the Disciples. In their nine thousand churches on every Lord's day the Lord's table is spread, and all the Lord's people are welcomed to the sacred feast.

Universal agreement also obtains as to the action of baptism, that it was administered in the time of the apostles by immersion only, but many have departed from the original practice. Disciples read the Word, and do the thing. "And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, . . . the Spirit descended upon Him." "John was baptizing in Ænon near to Salim, because there was much water there." "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." We are "buried with Christ in baptism," "planted in the likeness of His death, and raised in the likeness of His resurrection." So, in administering this ordinance, Disciples go to the water, go where there is much water, go down into the water, bury men in the likeness of Christ's death, plant them, raise them in the likeness of Christ's resurrection, come up out of the water, and thus men are born of water. This is done not to unconscious little ones, but to intelligent, believing persons who, on their own motion, accept Christ. This is in accord with the decision of scholarship as to what is the action of Christian baptism; in harmony with the lexicographers, who, with united voice, give "dip," "immerse," as the meanings of the Greek word *baptizo*; in agreement with ecclesiastical history, the universal practice of the Greek Church, free admission of the Catholic Church, and frank acknowledgment of such reformers as Luther, Calvin, and Wesley. Disciples of Jesus should recognize fully and only the authority of Jesus, and find the scriptural basis, "One Lord, one faith, and one baptism."

4. Because the Disciples plead for *the restoration of the primitive life in regeneration and service*. They would give to inquirers the Scripture answers to the question, "What must I do to be saved?" In times of revival sinners are bidden to pray, or to stand up and be prayed for. They are kept seeking, waiting, and in doubt as to when they are accepted! Disciples say to the unbeliever, "Believe on the Lord Jesus Christ," and preach to him the Word of the Lord that he may believe. They tell believers crying under conviction, "Men and brethren, what shall we do?" to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," and they "shall receive the gift of the Holy Spirit." They instruct the penitent believer, like Saul of Tarsus, in the words of Ananias, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." They assure those who thus believe, repent, and obey the Lord Jesus that their past sins are pardoned, as our Lord said: "He that believeth and is baptized shall be saved."

Born again, having entered the kingdom, subjects of the King are to follow the New Testament rule of life: "Continuing steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," adding to their faith all the graces of Christian service.

5. Because the Disciples are pleading for *the union of Christians upon the basis of New Testament Christianity*. They believe that sectarianism is the curse of the church; that the millennium will never dawn upon a divided Christendom; that the kingdoms of this world will not become the kingdom of our Lord and of His Christ so long as our sinful and foolish divisions prevail; that millions of money are wasted, and thousands of souls lost, and the heathen made to stumble, and God's name to be blasphemed, by the differences, controversies, and conflicts among the Lord's people. They maintain that the teaching of the apostles is the only and all-sufficient means of uniting all the people of God, and that the union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world to Christ. With the restoration of the original, evangelical, apos-

tolie, New Testament foundations, doctrine and title, ordinances and fruits, the Disciples humbly and confidently believe will come the glorious answer to the prayer of our adorable Redeemer, that "they all may be one, that the world may believe that Thou hast sent Me."

Because the Disciples stand for these things, which seem to me eminently worth standing for, I am a Disciple.

F. D. Power

THE CHRISTIANS

THE Christians are often confounded with the foregoing, whom they resemble in having no creed but the Bible, and in generally believing that immersion is the true form of baptism, and in emphasizing the union of all believers in Christ; but there are radical points of difference, as will appear. The Christians are sometimes called "Christian Connection," but it is a name that they wholly repudiate as a proper name.

1. ORIGIN.—The Christians owe their origin to three distinct movements in the beginning of this century. One was the revival movement, referred to before, under Barton W. Stone and other Presbyterians in Kentucky. Another was in Vermont, where Abner Jones, M.D., a Baptist, was joined by some of his own denomination and by Freewill Baptists in an effort to eschew sectarian names and human creeds. The third was in Virginia, where a Methodist presiding elder, James O'Kelly, who came in conflict with Bishop Asbury, started a movement with the Bible as the only creed. These three "Christian" bodies in different sections came together about 1806, taking the name of Christian. Afterward Stone and some of his followers joined the Disciples. The largest growth of the Christians has been in Ohio and Indiana. Their origin was purely American. They do not go back to the Old World for ecclesiastical pedigree, but they do claim to be spiritually descended from the church at Jerusalem.

2. ORGANIZATION.—In government the Christians are usually

Congregational. Each local church is independent, but in fellowship with the others. They have local conferences, and a general convention called the American Christian Convention, meeting every four years. The missionary, educational, and other enterprises of the denomination are carried on through this conven-

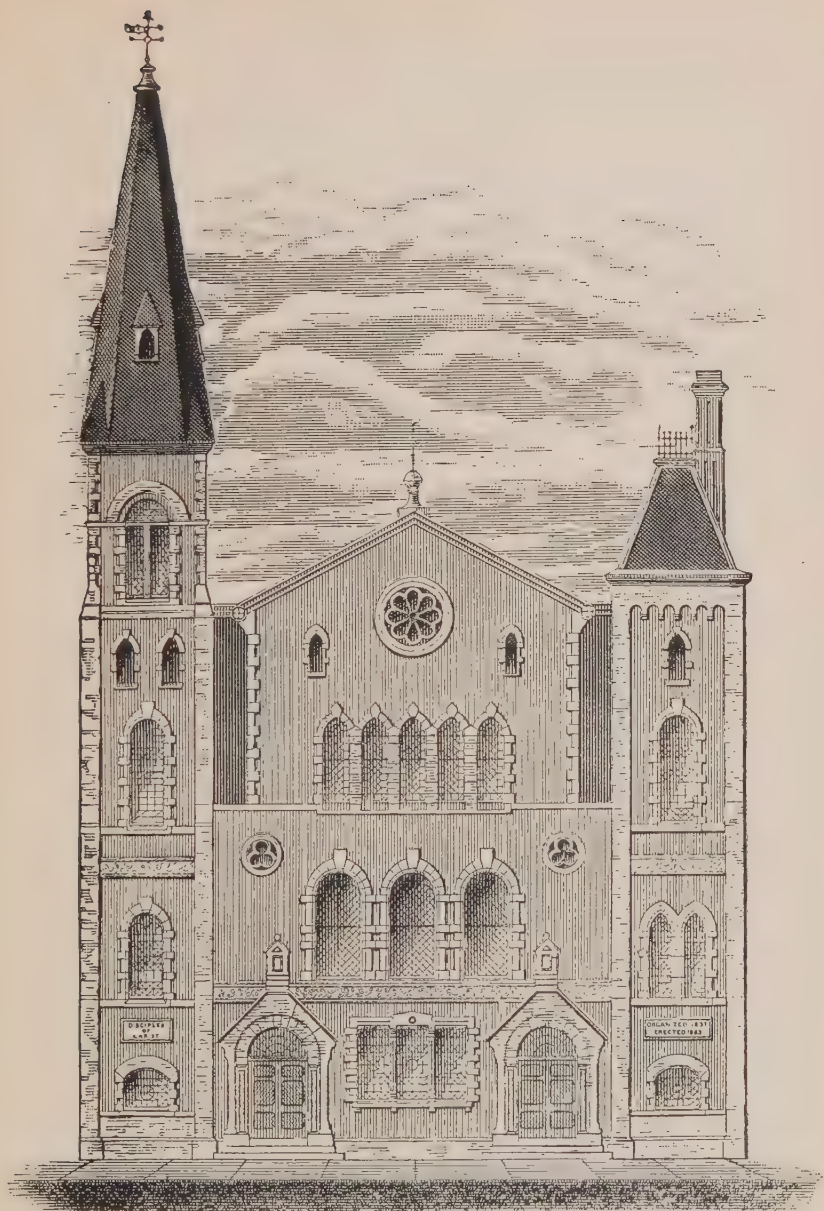
tion and its different departments. Each church manages its own affairs and is amenable to no council or synod. Members are received and dismissed by the local church. The officers of the local church are the pastor, deacons, etc.



Rev. Barton W. Stone.

3. TEACHING. — In teaching the Christians are evangelical, of the liberal Arminian type. Naturally there is considerable diversity of doctrinal opinion among them, due to the threefold origin and to the lib-

erty of belief allowed; and yet there is greater harmony than would be supposed. Christians have been charged with being antitrinitarians; but a recent editorial in the "Herald of Gospel Liberty" (November 21, 1895), their leading religious paper, shows that they have entire freedom on this subject. It grows out of the fact that they refrain from doctrinal formulas, and because there are many who hold that God is strictly one, and yet that Jesus Christ is the Son of God in a high sense—a sense that cannot be suggested by nor in harmony with the phrase "very man."



Church of the Disciples of Christ, Fifty-sixth Street, New York.

Erected 1883.

It is claimed that there are no ministers among them that believe that Christ is only a man. Christians believe that immersion is the true form of baptism, but they will receive and fellowship with those who have not been immersed. They have no leader but Christ, no name but Christian, no creed but the Bible, and character is the only basis of fellowship. Dr. J. J. Summerbell, editor of "Herald of Gospel Liberty," says: "We have liberty of doctrine. We do not profess to allow liberty, and then dictate an interpretation of the Bible which we compel our brother to receive at the risk (to him) of church fellowship; that is, we do not say that we have no creed, and then say that our brother must be immersed in order to remission if he would unite with us."* This is a radical point of difference between them and the Disciples. No one is debarred from membership in their churches on account of doctrinal differences, nor does difference of opinion as to the mode of baptism keep any one out.

4. WORSHIP.—The worship of the Christian churches is the same as that of other evangelical churches. The Lord's Supper is not observed by them every Sunday as by the Disciples. Devotional and fellowship meetings are held by the Christians. Some missionary work is done by them through several boards. Education is not neglected. They have a number of schools and colleges, among them Christian Biblical Institute (Stanfordville, N. Y.), Palmer (Ia.) College, Franklinton (N. C.) College for Colored People, Union Christian College (Merom, Ind.), Elon College (N. C.), and others.

In 1854 a split occurred among them. The Southern churches withdrew on account of differences on the slavery question. They are now united. At the American Christian Convention in 1894 the Southern churches were represented; and in that year was completed the Norfolk (Va.) Memorial Church and dedicated as a memorial of the union of the two branches.

At the National Council of the Congregationalists in Syracuse, October, 1895, the Rev. J. B. Weston, D.D., was received as a

* Preface to the Quadrennial Book for 1891, p. 6.

fraternal delegate from the Christians. This and other overtures by local conferences, covering substantially the same territory in each denomination, have been made. There is quite a marked fraternal feeling and a considerable hope for a closer union. "Christians believe in union, not because they arose for its propagation, but because the Bible teaches it."

For further study see the following :

"Christian Principles" (Dayton, O., Christian Publication Association).

Vol. i. (pp. 91-94), vol. ii. (pp. 501, 502), and vol. xii. (pp. 22-33) of the American Church History Series (New York, Christian Literature Company).

Article in "American Christian," December, 1891, by Dr. J. J. Summerbell.

XIII

THE FRIENDS

THE Society of Friends are more commonly known as Quakers. They have ever been an important and helpful element in the making of this country, taking a prominent part in all movements for the welfare of humanity. They therefore deserve fuller mention than their numbers at present might indicate.

1. ORIGIN.—Their origin, about the middle of the seventeenth century, one hundred years prior to the introduction of Methodism by the Wesleys,* was a result of the preaching of George Fox, who was born in England in 1624—a man of little learning but of a devout spirit. He began his study of the Scriptures and the preaching of his views at a time of religious unrest, to say nothing of the political commotions. Converts were gained quite rapidly, and they in turn became apostles of the new sect. The early Friends were filled with missionary zeal. Persecution was early encountered, and some sought a refuge in America. Quakers began to come to America in the middle of the seventeenth century. Here, too, they met with opposition, but toleration was granted them in Rhode Island and in the new colony of Pennsylvania, that the Quaker, William Penn, established under

* It is accredited to John Wesley as having said: "Had the Friends been faithful to their mission, there would have been no need of the Methodist Church."

charter granted by James II. in lieu of payment for service rendered by Penn's father, Admiral Penn. Thither many Friends came, where they formed a peaceful and prosperous community, retaining the ascendancy of government for several generations. This colony offered freedom to settlers of other faiths; several communities were thus settled within the bounds of Penn's grant.



William Penn's treaty with the Indians (1682).

George Fox visited America, traveling from Rhode Island, where he attended the Yearly Meeting of 1672, to Carolina. At the close of the seventeenth century meetings of Friends were established in all the English colonies in America.

2. ORGANIZATION.—The organization of the Society of Friends is a simple democracy. The local congregation is called a meeting. A number of these meetings unite to form the monthly meeting; these again to form the quarterly meeting; and all the

meetings of a given State or region unite to form the Yearly Meeting, which is the supreme authority. There are now fourteen Yearly Meetings. The various Yearly Meetings are independent, but maintain fellowship by fraternal correspondence. Each meeting has authority over those below it. All members have a right to attend and to take part in the meetings, and there is no presiding officer; a clerk receives and records the sense of the meeting by common agreement. Women have an equal place with men.

The officers of the Society are ministers, elders, and overseers. The latter carry out the will of the meeting; the elders assist the ministers; and the ministers are not a specially educated and paid class, but those that seem to be ordained by God and then are approved by the Society; they are not ordained. They are not paid for their services, but if need be are supported by the Society. Women may be ministers.

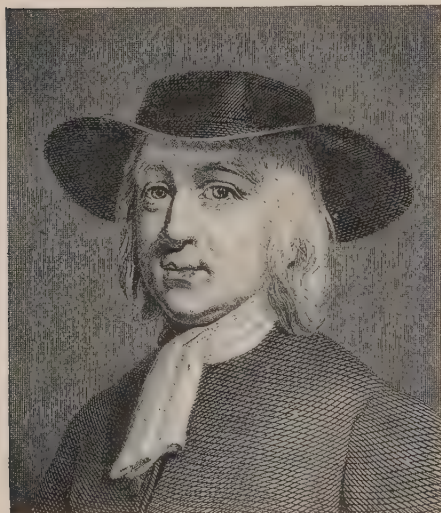


William Penn (1644–1718).

3. TEACHINGS.—The teachings of the Friends are for the most part those of evangelical Christians. The central thought in their teaching is the immediate influence of the divine Spirit in the heart of every man, and the guidance in worship and all religious acts by the Spirit. "The Spirit abides in every converted soul." The "inner light" or grace of God is given to all, though it may be disregarded and smothered. Creeds are for the most part eschewed, Bible statements being deemed sufficient,

though articles of belief have been put forth. "No document exactly answering to a creed has ever been put forth by the Society as a whole."

4. WORSHIP.—The worship of the Friends is very simple. There are no prepared sermons; any one may speak if moved by the Holy Spirit. Those who show fitness and prove accep-



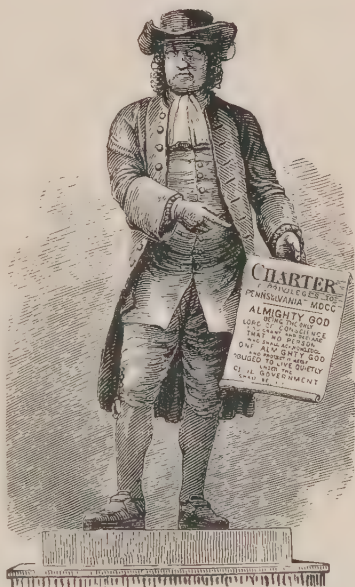
George Fox (1624–1691).

table as ministers are given seats at the head of the meeting. Notices of their services do not say who will preach, but say that So-and-so will be present; the inference is that the Spirit will move him to speak. Meetings of the members are sometimes held without a word being uttered; it is enjoined that in the silent meetings the time be spent in self-examination and in profitable meditation, and only when they conceive that they are led

by the Spirit to address an audience do they offer anything in the way of teaching or testimony. There is a tendency in some quarters to a prearrangement of the service and to the introduction of music. This is resisted, as limiting the action of the divine Spirit. Friends believe that all forms and rites were done away with in Christ, and therefore they do not baptize nor observe the Lord's Supper—these are spiritual. They believe that all shedding of human blood is wrong, therefore they are opposed to war. During the Revolution there were those who thought a defensive

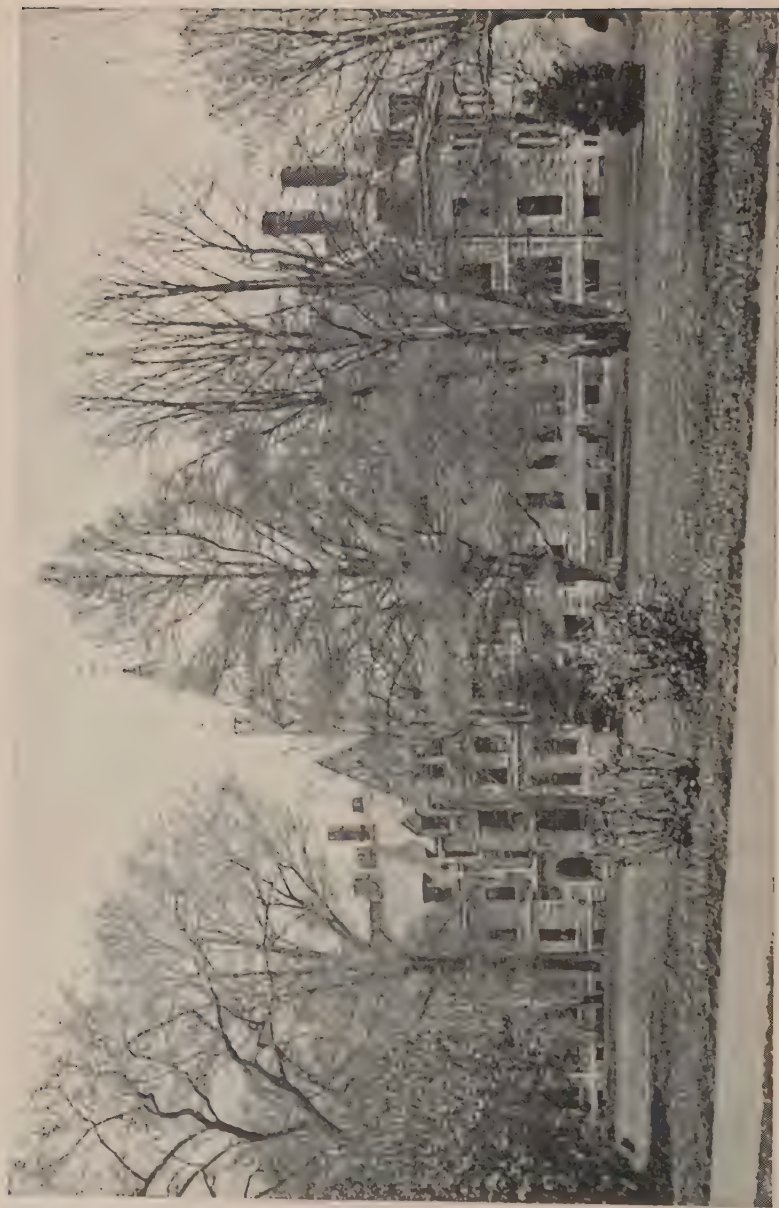
war justifiable; they were known as "Free Quakers."* They do not take an oath, but affirm. Friends were among the first to cry out against human slavery, and even in the South they freed their slaves. "In the year 1787 there was not a slave in the possession of an acknowledged Quaker." Although William Penn was a slave-owner, he provided for the freedom of the slave after fourteen years of service. They are ardent advocates of temperance. They have Sabbath-schools and encourage Bible study.

Friends are known by the simplicity of their life and dress, and by their plain speech. They use "thee" and "thou" instead of "you." Those who marry out of the order are not now disciplined, as formerly. Their view of marriage is that God joins, and not man; they do not perform the marriage, but witness to it. They object to the use of the heathen names for the days and months, preferring "first day," "first month," etc. The Friends—and we are speaking here of those known as the Orthodox Friends—carry on a considerable home and foreign missionary work, having flourishing missions in Japan, Syria, and Mexico. They support home missionaries in Alaska, among the Indians on the frontier, and the colored people of the South. They also give much attention to education, having good col-



Monument to William Penn.
Fairmount Park, Philadelphia, Pa.

* The reader will find Dr. S. Weir Mitchell's "Hugh Wynne" interesting and instructive in this connection.



Haverford College, Haverford, Pa.
Organized 1832.

leges at Haverford and Bryn Mawr, Pa., the latter for women, with high-grade boarding-schools at Providence, R. I., Philadelphia, Pa., and elsewhere. Their organ is the "American Friend," published in Philadelphia. One of the most prominent Quakers of the present century was John G. Whittier. "Great changes have taken place since the tide has turned, and Friends have become an aggressive, growing body, instead of a diminishing one."*

THE HICKSITES.—This is the theologically liberal branch of the Friends, so called from their leader, Elias Hicks, who was born on Long Island in 1748 and died in 1830. He was a minister of strong personal influence, largely by reason of his practical preaching. The division occurred in 1827–28 on doctrinal grounds, and was quite wide-spread among the Friends. Out of it grew several lawsuits for the possession of property.

The liberal teaching of Elias Hicks as to the office and work of Christ laid him open to the charge of Unitarianism, and his followers have been accused of holding Unitarian views. While many repudiate this, these are views found among them as a result of the liberty of thought that is granted. At the Friends' Congress during the Parliament of Religions a statement was made which declares their belief in the divinity of Christ: "The divine nature, the Christ-spirit, the Word, dwelt in Jesus in unparalleled and finitely immeasurable degree. He is 'the highest possible manifestation of God in man.'" They also declared their belief in "the divine immanence, God's direct self-revelation to our perceptions, His shining into our souls if admitted"; and their belief in "the Scriptures as confirming that immediate divine revelation, recording God's visits to the soul in the past ages, and in the New Testament presenting the crowning truths of the Christian dispensation. We revere the Scriptures and desire enlightenment from the Spirit who gave their truths."† One of the most prominent leaders in this branch was Lucretia

* American Church History Series, vol. xii., p. 300.

† "The World's Parliament of Religions," edited by Dr. J. H. Barrows, vol. ii., p. 1458.

Mott, who was very radical in her teachings concerning Jesus Christ and the Bible. The Hicksites have a flourishing college at Swartmore, Pa., and are deeply interested in all kinds of philanthropic and reform work.

THE WILBURITES.—This is another branch of the Friends, comprising at present seven small Yearly Meetings. Their separation occurred in the first half of the present century because of their objection to the new methods of evangelistic and missionary work. They still have a strong attachment for old forms and look with disfavor upon changes and innovations. They have an educational establishment at Barnesville, O.

THE "PRIMITIVE" FRIENDS are a still more conservative body. They are a small number who are zealous "of maintaining the ancient testimonies of the Society intact, with the idea of bearing witness to the spirituality of the gospel rather than propagating it."

For further study see the following:

"History of the Society of Friends," Professor A. C. Thomas and Dr. R. H. Thomas (New York, Christian Literature Company, 1894). (This is in vol. xii. of the American Church History Series.)

Article "Friends" in "Concise Dictionary of Religious Knowledge," edited by Dr. S. M. Jackson, and in "Schaff-Herzog Encyclopedia."

"History of Friends in America," James Bowden (London, 1850).

"The World's Parliament of Religions," edited by Dr. Barrows, vol. ii., pp. 1456 *et seq.*

"Religious Forces of the United States," H. K. Carroll, chap. xxi.

"The Hicksite Quakers and their Doctrines," James M. De Garmo, Ph.D. (New York, Christian Literature Company, 1897).

"The Society of Friends in the Nineteenth Century," William Hodgson (Philadelphia, 1876).

THE SHAKERS are sometimes confounded with the Quakers, but are quite different. They are the followers of Ann Lee, who was born in England, but died in this country in 1784, "the second incarnation of the Christ, this time in the female line." Their first community was established at Mount Lebanon, N. Y., in 1792. They are strict celibates, depending upon proselytes for their increase, but they are decreasing. Rejecting the Trinitarian conception of God, they hold to the duality of persons in the Deity, male and female; the distinction of sex, they believe, inheres in the soul and is eternal. They live in communities, and have all things in common.*

* See "Shaker Sermons" (gives Shaker theology), by H. L. Eads; also "The World's Parliament of Religions," edited by Dr. Barrows, vol. ii., p. 1380; and Carroll's "Religious Forces of the United States," p. 111.

THE FAITH OF OUR FATHERS; OR, WHY I AM A FRIEND

BY F. G. CARTLAND, POUGHKEEPSIE, N. Y.

CHRIST'S followers were first called Christians about the year of our Lord 42 or 43, at Antioch. The important decision to admit the Gentiles to Christian fellowship had already been made at Jerusalem, though it took a miracle to convince Peter that God was no respecter of persons, and that Jew and Gentile could be partakers of the same spiritual blessings. Paul and Peter began almost simultaneously the work of evangelizing the heathen. Some of the Hellenistic Jews, natives of Cyrene, had accepted their teaching, and preached Jesus to the Greeks at Antioch. Vast numbers believed, and it was soon evident that an experienced teacher and caretaker should be placed over them. And the brethren sent to them Barnabas, who also took to help him Paul. These two earnest men for one whole year preached Christ, and vast numbers of Jews and Gentiles of all classes believed and were joined to the brethren. These brought with them distinctive characteristics, and the church soon lost its appearance of a Jewish sect and stood out as a separate community. When they so fraternized as a common brotherhood, without the necessity of circumcision or the Passover, the Mosaic features of this society were lost in the wider character of the New Covenant. They called themselves brethren, believers, saints, disciples. Probably the name "Christian" was given by

the Romans, who, having so often heard them speak of Christ, gave them the name "Christian" in ridicule.

But certain Jewish brethren, believers, who had not as clearly understood the spirituality of the Christian dispensation, "came down from Judea, teaching that, except ye be circumcised after

the manner of Moses, ye cannot be saved."

Paul and Barnabas had no small dissension and disputation with them, and the church sent them and certain others up to Jerusalem that these questions might be settled. The decision of the council we find recorded in Acts xv. 24-29: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be cir-



Rev. F. G. Cartland.

cumcised, and keep the law; to whom we gave no such commandment: . . . it seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Profession of faith in Jesus, followed by a pure life, was all that the council required of the Gentile church.

There seems to have been nothing in the public service, for the

first one hundred years, premeditated or humanly arranged. The early church believed in the real presence of the Lord Jesus Christ in the assemblies of His people, and that His Holy Spirit would lead in the exercises and inspire individuals to varied acts of devotion. Consequently, as was evidently the practice of the patriarchs and prophets, they worshiped God in silence. Bingham tells us: "It was the custom of the ancient Jews upon entering the synagogue to remain for some time in reverent silence, that they might meditate upon the divine attributes and the majesty of the Lord God of Israel." Zechariah ii. 13 says: "Be silent, O all flesh, before the Lord." Isaiah xli. 1 says: "Keep silence before Me, O islands; and let the people renew their strength: let them come near; then let them speak." The psalmist (Ps. lxxxv. 8) says: "I will hear what God the Lord will speak: for He will speak peace unto His people, and to His saints."

The apostolic church for about the first century practised the observance of an interval of silence in their public assemblies. Pressensé writes of the early Christian church: "The whole assembly joins first in prayer. Its supplications rise to God in deep silence; then the solemn silence is broken by the voice of the minister, who directs the secret prayer by calling to mind those great objects of supplication which should never be forgotten." There was no person appointed to read the Scriptures, but each approved member in the congregation was at liberty to read such portion as he felt called upon to present for the consideration of the assembled church. The vocal service was not confined to the recognized minister. "Where the Spirit of the Lord is, there is liberty," was their faith and practice. They were at liberty, one by one, to speak a word of exhortation or prayer as their own need or that of the congregation might be impressed upon their minds. Others, one or more, sang songs of praise, passages from the Holy Scriptures, the Psalms especially being used, ending at times with the doxology taken from Revelation i. 5, 6, or Luke ii. 14. Extempore hymns were also chanted, as the members were inspired. Other words of the

saints were sometimes used. Guericke tells us that, in the first century, hymnology was extremely simple and artless, being chiefly recitative. For more than one hundred years after the Scotch Reformation the practice of hymn-singing was almost unknown in the churches of Great Britain, although the German Reformers largely availed themselves of its popular aid, both in their social and public worship. The Scotch churches, having been so recently delivered from the bondage of the Romish ritual, feared to what this might lead. Hymns were an element of trouble very early in the church. As early as the fifth century, which called into existence professional singers, church music and hymns received more attention and became more varied. Elaborate hymns, as well as more artificial style of singing, were then introduced. "The Arians," Guericke further states, "in the depth of night, walked in procession by torch-light, singing beautiful hymns and anthems, to hear which the people flocked in troops." The sentiments expressed in their hymns and anthems were not altogether orthodox. Accordingly, St. Chrysostom believed that nothing better could be done than to attempt to surpass these Arians by still more beautiful singing in the use of orthodox hymns, thereby introducing a church psalmody of a more solemn and moving character.

Notwithstanding the departure from the simplicity of the ancient church by many in this service, we gladly acknowledge that the singing of the beautiful hymns of Isaac Watts, Wesley, Toplady, and others, many of which were doubtless inspired, has been a means of blessing to many. Robert Barclay, a standard author and minister of the early Friends, says that "singing of psalms was used by the saints; that it is a part of God's worship when performed in His will and by His Spirit. That it may be, and is, warrantably performed among the saints, is a thing denied by no Quaker (so called), and it is not unusual among them, whereof I have myself been a witness, and have felt the sweetness and quickening virtue of the Spirit therein and on such occasions ministered."

In the Hebrew church, musical instruments were doubtless used, but we have failed to discover any evidence that they were used during the early days of the Christian dispensation. The diversity of gifts by the same Spirit was recognized by the apostles, and all were directed to wait upon their gifts: "whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering." The distinction of clergy and laity was unknown in apostolic times. There was the same High Priest for all. All men being reconciled to God were themselves made kings and priests unto Him. The advancement of the cause of Christ depended not alone on one select class, but all were called to work for the spread of the gospel, each exercising the special gift which God had bestowed upon him, his nature being renewed and ennobled by the Holy Spirit.

The distinction which St. Paul made between Christians is based not upon office, but upon spiritual power, and gifts of the Spirit were not confined to men—women also being called upon to prophesy. When the Holy Ghost, on the day of Pentecost, descended on the disciples, women as well as men began to speak, Peter declaring that what was then happening was the fulfilment of the prophecy of Joel: "I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy." The apostle Paul did at one time say: "Let your women keep silence in the churches." We have good evidence, however, that he did not refer to the ministry, as he said if they would learn anything, let them ask of their husbands at home. The custom of the day gave them, with others, the privilege of asking questions of the minister, and at this place they were doubtless troublesome, and interfered with the work of the gospel. He unmistakably sanctions their preaching and praying, for he gives explicit directions how they shall appear while doing so, and he mentions Philip's four daughters who did prophesy, besides others "who labored in the Lord." Pliny the Younger, in his celebrated letter to the emperor Trajan (written about A.D. 107), speaks of having vainly sought to extract "by torture, from some handmaidens who were

called ministers," some admissions of the crimes charged upon the Christians by their enemies.

The only limitation which Paul, or any apostle, sets to the free exercise of spiritual gifts is that all things shall be done "decently and in order," and he declares that the "spirits of the prophets are subject to the prophets."

What they offered as prayer was from the heart, and as they felt their present need. No such thing as written prayer was known in the worship and service of the primitive church. So far as known, not even the Lord's Prayer was used as a customary part of worship. Neither the New Testament nor any of the earlier writers give any intimation of its being so used until we come to Tertullian, about the middle of the second century. Clement of Alexandria writes: "Not in specified place or selected temple, or at certain festivals and on appointed days, but during his whole life, the mature Christian honors God, that is, offers his grateful thanks for the knowledge of the way to live."

During the twenty-five years following the Pentecost we find no mention of the Passover, except as an indication of time in Acts xii. 3, nor any further notice of the daily breaking of bread. About the year 58 we come upon the practice in full activity in the Corinthian church, and the apostle then takes notice of it to correct grave abuses which had crept into its observance, those who met on these occasions no longer doing it in remembrance of their Lord, but each serving himself before the others, eating and drinking to excess. For some time the repast retained its original character—that of a social meal. No priest was needed to consecrate what was eaten. Those who were able furnished the simple meal, and what was left was given to the poor. The occasion was made a social one, as well as a religious observance; and as, with closed doors, the faithful mingled and broke bread together, in remembrance of their Lord and Master, they were refreshed spiritually as well as physically. From this simple meal gradually grew up by the addition of one observance after another the sacerdotal element, or sacrament of the Lord's

Supper. The idea of the social and the spiritual became separated. Stanley says that the repast was parted from the religious act, which became more and more sacred. For a time the meal immediately preceded or followed the sacrament. From century to century the breach widened. The daily administration ceased and was confined to the Sabbath and festivals. Finally the meal itself fell under suspicion. Augustine and Ambrose condemned it, and, in the fifth century, that which had been the original form of the eucharist was forbidden as profane by the councils of Carthage and Laodicea. It is remarkable that Clement of Rome and the authors of the letter to Diognetus and the epistles to Barnabas make no mention of the Lord's Supper. When we look carefully over the words of the Bible concerning this so-called ordinance, we find that John does not mention the Passover supper, although he was present on the occasion of our Lord's partaking of the meal with His disciples. Matthew and Mark make no mention of His saying, "This do in remembrance of Me." Had they supposed that He was instituting an ordinance, it seems strange that they should have been unmindful of their duty to record it. Luke states that it was the Jewish Passover of which they were partaking together, and that when partaken of thereafter it was to be in remembrance of the "Lamb slain from the foundation of the world." The only reference elsewhere in the Scriptures to these words is in 1 Corinthians xi. 25, 26, where Paul answers the questions of some, and reproves others who ate and drank unworthily; and "many," he says, "are weak among you, and many sleep from this cause." Tertullian, about 208 A.D., seems to have been the first to call this supper "sacrament," which, in Latin, means mystery, and the converting of material bread and wine into the literal body and blood of Christ is being taught by some in this day.

Ignatius, who had changed from a knight to a priest by studying the New Testament and by prayer, has nothing to say of the outward sacrament, but pours out his soul for the communion, saying: "I seek the Bread of God, which is Jesus Christ, and I

seek the blood which is incorruptible." The term "sacrament" is not in the Bible. It was not used in connection with Christianity until the church had fallen away.

Neander tells us that Anacetus, who was Bishop of Rome, alleged that his predecessors, in a church of Gentile Christians who followed St. Paul, had introduced nothing of that sort, although Polycarp, Bishop of Smyrna, admits that he had, with the Jewish apostle John, observed the Passover.

There is no question about the use of water by the Jews and by John who was called the Baptist, on account of its being the especial feature of that dispensation, and yet he forcibly presents the true baptism, of which his was the figure, and tells the people plainly, "I indeed baptize you with water unto repentance: but He who cometh after me, the latchet of whose shoes I am not worthy to stoop down and unloose. He shall baptize you with the Holy Ghost and with fire." And when Jesus, recognizing the correctness of the figure or type, came to John to be baptized, John hesitated and confessed his own need of the true baptism. The Master insisted, saying, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness," and, as was the case with all other figures, He fulfilled this in Himself. There is no doubt that the apostles practised water baptism. Paul was the most noted exception, and he admits that he baptized Gaius, the household of Stephanus, and Crispus, but emphatically declares that he was not sent (by Christ) to baptize, but to preach the gospel. At first the act was of the simplest kind, and any of the members might perform it. Tertullian says concerning baptism: "Even laymen have the right to baptize, for what is equally received may be equally given"; and Justin Martyr, one of the first apologists whose works have come down to us, says: "What need have I of that other baptism, who have the baptism of the Holy Ghost?"

Swearing is emphatically forbidden in the New Testament. Our Lord's words in His Sermon on the Mount are very plain: "Ye have heard that it hath been said by them of old time, Thou

shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all." James v. 12, in strong terms, forbids the practice: "Above all things, my brethren, swear not." Clement says: "He who possesses true knowledge does not swear, but prefers making his affirmations by yea and his denials by nay." Tertullian says: "I do not speak of perjury, since all swearing is forbidden." William Penn said: "A true word needs no oath."

When Christ disarmed Peter He undoubtedly meant to remove the sword from His followers forever. The prophet Isaiah clearly predicted it. Micah says, in much the same words: "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah iv. 3).

Clear as are the teachings of the New Testament, faithful as were the apostles and early Christians to the light they had, the church became formal, cold, and corrupt. The dark ages followed, and in the sixteenth century the condition had become one of great corruption among the people and clergy. Ecclesiastical penance was confounded with Christian repentance. Instead of expecting pardon for sins from Christ only by faith, it was expected chiefly from the church by works of penance. Winpheling, a priest and preacher clamoring for reform before Luther, says: "In the rural districts the persons selected for preachers were miserable creatures who had been previously raised from beggary—cast-off cooks, musicians, grooms, and still worse." The higher clergy were often sunk in deep ignorance, congratulating themselves that they had never learned Greek or Hebrew. "The New Testament," says one of them, "is a book full of briers and serpents." Luther says: "Evil had spread to all ranks. A spirit of error had been sent to men. Corruption of manners kept pace with corruption of faith." A great motive of the Protestant Reformation was the corrupt and worldly character of the priesthood.

Rulers were dictated to by the priests, and governments were under the authority of the church officials, who hesitated not to use their power against the persecuted Christians. Nor did this evil pass away entirely with the renunciation of the Church of Rome. During the early days of George Fox, Bishop Burnet, who died in 1625, a leading ecclesiastic of the Church of England, writes: "I cannot look without deepest concern on the imminent ruin hanging over the church. The outward state of things is bad enough, God knows; but that which excites my fears is the inward condition into which the church has unhappily fallen. None but those who are obliged to know can adequately comprehend the religious ignorance of those who present themselves for ordination. They are strangers to the plainest parts of Scripture, which, they say in excuse for their ignorance, their tutors in the universities had never mentioned their reading; so that they could give no account, or a very imperfect one, of the contents of the gospels."

Not Roman Catholics alone persecuted the believers, but English Protestants, having obtained liberty for themselves, tried to compel those of different religious opinions to conform to their beliefs. Under this condition of things, George Fox, the founder of the Society of Friends, appeared. He was a humble shoemaker. He proclaimed an insurrection against every form of authority over conscience. He resisted every attempt at the slavish subjection of the understanding, but he circumscribed this freedom by obedience to truth. He declared that if the truth made men free, then were they free indeed, and no church dignitary or government official had the right to bind men's consciences, bearing in mind, however, that the conscience which cannot obey the law must suffer the penalty of the law.

Between 1661 and 1697, in England alone, 13,562 persons, followers of George Fox, were imprisoned for conscience' sake; 198 were transported beyond the sea; 338 died in prison or of their wounds. All this was greatly aggravated by the confiscation of their property and spoiling of their goods to enormous

amounts for tithes and church-rates. Yet, without faltering, they regularly kept up their meetings, preached without fear "Jesus Christ, and Him crucified," as the only way of salvation, and that no tithes or penance would be accepted by God as a sin-offering. He requires the offering of a contrite heart and acceptance of the price which has been paid by Jesus Christ of His own life on the cross.

Sometimes so many were imprisoned that the children only were left to keep up the meetings. George Fox would not be silenced. He preached, wrote, talked, and traveled very extensively. He visited kings and priests with equal freedom, and hesitated not to declare the Word of God to all. Though of humble parentage, his "gift made room for him." Among all classes he found those who were tired of religious bonds and longing for freedom in the truth. The Friends were often brought before the magistrates by their religious opponents on various pretexts, and required to take the oath, which it was well known they would not do, and, upon refusing, they were thrust into prison without reference to the charges upon which they had been arrested.

Accepting the command of the Lord, "Thou shalt not kill," they agree with Justin Martyr and Tertullian that all war is unlawful for Christians; hence they refuse to bear arms, agreeing with the early church that when our Lord commanded Peter to put up his sword He meant forever to disarm His followers. Great have been the sufferings of Friends on this account, and perhaps never greater than during the Civil War in this country, when they were pressed into the Southern army and various means of torture used to compel them to fight. Repeated attempts were made to have them shot, but the soldiers refused to do it. On some occasions they were taken into battle, though they would not carry arms; but none were wounded.

George Fox, seeing the undue importance placed by church-members upon water baptism, was constrained with Justin Martyr to say, "What need have I of that other baptism, who have

the baptism of the Holy Ghost?" He testified, as to his followers, not so much against the other as for the baptism of the Holy Ghost, of which the immersion in water is but the figure. Having the real, we need not the shadow.

The Master knew the Jews would continue to observe the Passover, and He would have their attention turned to Himself. With Ignatius, the Friends would say: "We pour out our souls for that spiritual communion, and seek the Bread of God, which is Jesus Christ, and the blood which is incorruptible."

Friends have ever kept to the custom of the early church of worshiping God in silence; not that meetings for worship should be silent meetings, but that there should be silence in meetings of the believers, and an opportunity to commune with God and to "hear what God the Lord will speak." With the apostolic church, they say and believe that where the Spirit of the Lord is, there is liberty, and all who are reconciled to God being kings and priests unto Him, any one of them who feels led thereto may read a portion of Scripture, offer a prayer, or sing a hymn; and the service need not be confined to the men, but liberty in the Spirit may be exercised by women as well. As, after the day of Pentecost, sons and daughters prophesied, so they believe that God has poured out His Spirit upon all flesh, and daughters as well as sons may and do prophesy. Good women, in obedience to the call of their Lord, have braved public opinion, sacrificed much that is dear to the heart of wife and mother, and, as heralds of the cross, gone upon their Master's errands, to the saving of many souls. In view of all the proof that God calls and blesses faithful women in the work of the ministry, who shall say that Christ's command, "Go preach My gospel," is not addressed to women?

In the administration of church affairs Friends recognize as having equal liberty of speech the ministers, the elders, and the members, women as well as men, while the direct care of the church affairs naturally falls upon those most experienced. Their monthly, quarterly, and yearly meetings are for church

government and arranging for the extension of Christ's kingdom on the earth in educational, missionary, peace, temperance, and gospel work at home and abroad. The care of these several departments is assigned to committees composed of persons interested in and qualified for each line of service.

The fundamental doctrines of the gospel are accepted in common with other evangelical churches, accepting the Lord Jesus Christ as the "Word who was with the Father before the world was," God manifest in the flesh, who gave His life for the world, and in the shedding of whose blood there is plenteous redemption. They acknowledge the fall of man and the necessity of redemption through repentance toward God and faith in our Lord Jesus Christ. They believe in the indwelling presence of God in the heart of the believer who has opened the door and let Christ by His Spirit come in. The doctrine of sanctification by the Spirit has ever had an important place in the teaching of Friends, and that to keep one's self unspotted from the world is the Christian's duty. Eternal punishment of the wicked, and everlasting bliss for the righteous, they believe to be Bible teaching. The resurrection of the dead and final victory over death, hell, and the grave is the privilege of all who continue faithful. The Bible is accepted as the revealed will of God and as our rule for faith and practice. All immediate influence or supposed guidance or teaching of the Spirit must be tested thereby.

Not because the circumstance of my birth gave my name a place upon the church record, neither because my environments have been favorable, am I a Friend, but because, after careful study and research, I have come to believe most fully that on those points in which they differ from other Christian denominations their understanding of gospel truth accords most nearly with Christ's teaching and with "the faith and practice of our fathers."

J. L. Portland

XIV

ADVENTISTS, DUNKERS, MENNONITES, CHURCHES OF GOD, THE NEW CHURCH, AND OTHERS

THE denominations in this group and in that to follow cannot receive as full a description here as the larger and more prominent ones that have preceded. But sufficient will be given that the reader may know whence they came and wherein lie their distinguishing characteristics.

THE ADVENTISTS, OR MILLERITES

The *origin* of the Adventists is to be found in the preaching of William Miller, and hence they are sometimes known as Millerites. Miller was a man of somewhat limited education and at the outset a deist. He afterward became converted and joined a Baptist church. As a result of a study of the Scriptures, especially the prophecies, he proclaimed the near approach of the second coming of Christ; and he taught that the millennium would follow, not precede, the end of the world. He began his preaching and predictions about 1831, and 1843 was named as the time for the end of the world. That failing, the fall of 1844 was named as the time. After that Miller and others discouraged the setting of any definite time. Miller gained many followers and helpers through his preaching and publications, not a few of whom remained although the predictions failed of fulfilment. His death occurred at Low Hampton, N. Y., in 1849.

The *teaching* of the Adventists in general is that the kingdom is to be set up on the earth, which is to be refined by fire, and that Christ is to come in person before the millennium. They accept the inspiration of the Scriptures, and take it as their creed, interpreting it, for the most part, literally. Otherwise the Adventists teach the generally accepted evangelical doctrines. They baptize by immersion.

The *government* of Adventist churches is Congregational, except the Seventh-day Adventists, who have a Presbyterian form in part.

There are the following separate branches of the Adventists:

1. THE EVANGELICAL ADVENTISTS are the oldest body. They proclaim a near advent of Christ without setting the exact date. They hold to the consciousness of all the dead in Hades, and the natural immortality of the soul, and to future rewards and punishments, the righteous rising at the beginning of the millennium and being awarded eternal bliss, the wicked rising at the end of the millennium and being sent away into everlasting punishment. Their organ is "Messiah's Herald," published weekly in Boston.

2. THE ADVENT CHRISTIANS began about 1855 in a division over immortality. In 1861 a General Association was formed. They believe that the dead sleep in unconscious repose until Christ comes; that immortality is conditioned upon receiving Christ; the wicked will utterly perish. "They make much of Sunday-schools, and are free and simple in worship." Their chief organ is the "World's Crisis," published weekly in Boston. At Yarmouth, Me., is the Scriptural Publication House.

3. THE SEVENTH-DAY ADVENTISTS arose in 1845. They teach that the observance of the seventh day, or Saturday, as the Sabbath is obligatory, in which they differ from all other Adventists, as well as from all other denominations except the Seventh-day Baptists. They teach, further, that man is not immortal, but receives immortality in accepting Christ; that the dead sleep until the resurrection; that the millennial reign of Christ is not on the earth, but in the holy city in the skies. They believe that the beast of Revelation xiii. 11 is this government. Each year

quite a number of their members are tried and punished for working on Sunday—an unjust persecution, as they believe. They practise feet-washing in connection with the Lord's Supper. They make health reform quite prominent, and give much attention to industrial training. A considerable missionary work is carried on by them. Their headquarters are at Battle Creek, Mich., where is published the "Advent Review and Sabbath Herald."

4. THE CHURCH-OF-GOD ADVENTISTS are a body that seceded from the foregoing in 1866. They are few in numbers, the majority being in Missouri. They reject the application of Revelation xiii. 11 to the United States, and they do not receive as real and inspired the visions of Mrs. Ellen G. White. Their headquarters are at Stanberry, Mo., where the "Advent and Sabbath Advocate" is published.

5. THE LIFE AND ADVENT UNION was established in 1864, although there were adherents of their views previous to that time. They believe in conditional immortality, but, unlike the others, they teach that the wicked will not rise, but are destined to everlasting sleep; only the righteous dead will rise. Their organ is the "Herald of Life," published at Springfield, Mass.

6. THE AGE-TO-COME ADVENTISTS were duly formed in 1888 by the organization of a General Conference in Philadelphia. They are also known as Churches of God in Christ Jesus. They hold that man is mortal; that eternal life is alone for the good; that the Jews will receive Jesus as the Messiah, be restored to the Holy Land, and reëstablish Jerusalem, becoming the head of the nations; that the kingdom of God will be established on earth, the saints being associated with Christ in the government; that the millennium is a period of probation. Their chief organ is the "Words of Cheer," published in Brooklyn, N. Y.

In other denominations there are some who hold Adventist views as to the second coming of Christ and the millennium. Considerable literature is published and quite widely circulated by the various branches of the Adventists. An independent and

undenominational Scriptural Tract Repository sends out literature of this kind in considerable quantities, besides publishing the "Christian."

For further study see the following:

"Concise Dictionary of Religious Knowledge," edited by Dr. S. M. Jackson, article "Adventists," by D. T. Taylor; also article in Appendix of "Schaff-Herzog Encyclopedia."

"Religious Forces of the United States," H. K. Carroll (American Church History Series, vol. i.), pp. 1 *et seq.*

"Rise and Progress of Seventh-day Adventists," J. N. Loughborough (Battle Creek, Mich., General Conference Association, 1892).

"History of the Second Advent Message," J. C. Wellcome (Yarmouth, Me., 1874).

"Life of William Miller," White (Battle Creek, Mich., 1875).

THE DUNKERS, OR BRETHREN

They are variously known as "Dunkards," "Tunkers," "Brethren," and "German Baptists." Among themselves and in their literature they are referred to as Brethren. They owe their origin to the followers of Alexander Mack, a German Pietist, who came to this country from Germany in 1719 and the years following. Mack himself did not come over until 1729. Their settlement was near Germantown, Pa., where a church was formed in 1723. "One of their number edited and printed the first German Bible in America, the unbound sheets of which were used by the British soldiers to litter their horses after the battle of Germantown in the Revolutionary War."* He carried on a considerable publishing business. Some of the Sunday-school cards he printed are still in existence.

The church government of the Dunkers is in part representative. The decisions of the annual meeting or conference are

* Carroll's "Religious Forces," p. 129.

binding upon the district conferences and the churches. They have bishops or elders, ministers, and deacons, all chosen by the congregation. Most of their ministers are paid no salary, having other means of support. They are not a specially educated class, the Dunkers having no theological schools. In later years more attention has been given to education. They have now six well-conducted educational institutions; in some there is a Bible department. Their teachings are in the main evangelical. They strive to give strict heed to the letter as well as the spirit of the Bible. They hold that faith, repentance, and baptism are conditions of pardon. They baptize by immersion, plunging three times, dipping forward, once for each person of the Trinity. Their communion is in the evening, after having partaken of a full meal. Before the Supper the brethren wash one another's feet and give the salutation of the holy kiss, the sisters performing the same service among themselves. The Dunkers enjoy plainness of dress and nonconformity to the world, take no part in war, are opposed to secret societies. The anointing of the sick with oil, in the name of the Lord, is a common practice among them. They endeavor to follow closely what they believe to be the plain teaching of the Scriptures and the simplicity of the apostolic church. They do some missionary work, having started it within a few years, carrying on a work in Sweden, Denmark, Norway, Asia Minor, and India. Their foreign missionary and publication headquarters are at Mount Morris, Ill. Their church organ is the "Gospel Messenger."

There are three branches of the Dunkers—the Conservatives, the Progressives, and the Old Order Brethren. The Progressives separated because of a too strict enforcement of the principle of nonconformity to the world, and an opposition to innovations in manner of life and worship on the part of the others. The Conservatives hold a middle position between them and the Old Order Brethren, who oppose all Sunday-schools, all educational institutions, and mission work. The Conservatives are not so rigorous in their enforcement of nonconformity, but are not quite so ag-

gressive as the Progressives. They are the strongest branch. By far the largest number of Dunkers are in Pennsylvania, Ohio, and Indiana. The German Seventh-day Baptists are an offshoot of the Dunkers.

See article "Tunkers" in "Schaff-Herzog Encyclopedia"; also Carroll's "Religious Forces," chap. xix.

THE MENNONITES

The Mennonites trace their origin to the Waldensians and their predecessors who never submitted to the Romish yoke in the dark ages. Their present name was given them by their oppo-



Menno Simons.
Born 1492, died 1559.

nents in the sixteenth century, when Menno Simons labored very zealously and successfully to gather the scattered congregations into one body or conference. Menno Simons, who was born in Holland in 1492 and died in 1559, was brought up a Roman Catholic and educated as a priest; but in 1536 he changed his faith, became an Anabaptist minister, and after a time began to organize churches on the principle of non-resistance and of opposition to infant baptism. It was Anabaptist or Mennonite influence that gave rise to the Baptists.*

The first party of Mennonites to come to this country came from Germany in 1683, and settled at Germantown, Pa., where a meeting-house erected by Mennonites in 1770 still stands. "The

* See page 349; also Douglas Campbell's "Puritan in Holland, England, and America," vol. ii., p. 200.

indebtedness of the Friends to the Anabaptists of Holland was amply repaid by the cordial welcome given to the Mennonites in the colony of Pennsylvania." They are at present most numerous in that State. The majority of the Mennonites in America are descendants of Germans, but there are also a large number that emigrated from Switzerland. The so-called Russian Mennonites, who emigrated from southern Russia within the last twenty-five years, are likewise Germans, and these, with the Swiss and the American Mennonites, use the German language. Those, however, who emigrated in an early day, and whose descendants have now been in this country for four or five generations, must be designated as Americans, and these are growing into the use of the English language in their services and in their literature.

The government of the Mennonite churches is of the Congregational type, with some modifications. Their officers are bishops, ministers, and deacons; they are chosen by lot from the congregations. Bishops have charge of districts. The churches meet together in conferences. Mennonite teachings are presented in eighteen articles adopted in 1632 at Dordrecht, Holland. They are evangelical, of a very orthodox type. Their confession "enjoins the practice of washing the feet of the saints, the marriage only of members of the same faith, the non-resistance of violence, counseling flight rather than the use of the sword." Baptism is administered to believers only, not, however, by immersion, but by pouring. They reject infant baptism. Persons from other denominations, who have been baptized on confession of their faith in adult years, are not rebaptized unless they desire it. The Lord's Supper is observed twice a year, and in connection with it the washing of the saints' feet, the members of each sex performing the office among themselves. The holy kiss is given to the new members, the pastor's wife or the wife of a deacon performing the service for the women. The holy kiss is also given when officers are ordained. Missionary work has been quite recently begun by the Mennonites, and is carried on by them to some extent at present.

The Mennonites are divided into twelve branches, some of them quite small. They are known as the Mennonite Church (the parent and largest body), the Bruederhoeft, the Amish, the Old Amish, the Apostolic, the Reformed, the General Conference, the Church of God in Christ, the Wisler, the Brueder-Gemeinde, the Defenseless, the Brethren in Christ. The divisions arose mainly as a result of differences as to discipline and observances. The Amish Mennonites (second in point of numbers) take their name from Jacob Ammen, who drew off a following on the subject of church discipline. They are a plain people, and are sometimes known as "Hookers," from the fact that they use hooks and eyes instead of buttons.

The "Herald of Truth" is the organ of the parent body and of the Amish, these two largest bodies being closely related in general church and missionary work; it is printed at their publishing-house in Elkhart, Ind.

For further study see:

"History of the Mennonites," John Harsch (Elkhart, Ind., 1893).

Article "Menno and the Mennonites" in "Concise Dictionary of Religious Knowledge."

Carroll's "Religious Forces," chap. xxviii.

THE CHURCHES OF GOD, OR WINEBRENNERIANIS

The Churches of God, or "Winebrennerians," as they are often called by others, not by themselves, became a distinct organization in 1830. They owe their origin to the Rev. John Winebrenner, a minister of the German Reformed Church and pastor of a church in Harrisburg, Pa. Extensive revivals took place in different counties under his preaching, which met with opposition. This opposition and the change of views on the part of Winebrenner made necessary the new organization. Their annual

conferences are called elderships. There is also a General Eldership, meeting every three years. Their ministry is itinerant.

The Churches of God may be characterized briefly as follows: In polity and usage they are Methodists. They hold that the division of believers into sects is unscriptural, and that each church should be known as the Church of God at —, and any number of churches as Churches of God. This clause was adopted at the General Eldership meeting in May, 1896. They believe that creeds are unnecessary and divisive, and that the Bible, without note or comment, is a sufficient rule of faith and practice. They recognize only immersion of believers as baptism. They practise the washing of the feet of the saints as an ordinance. The Lord's Supper is administered to Christians only, in a sitting posture, and in the evening.

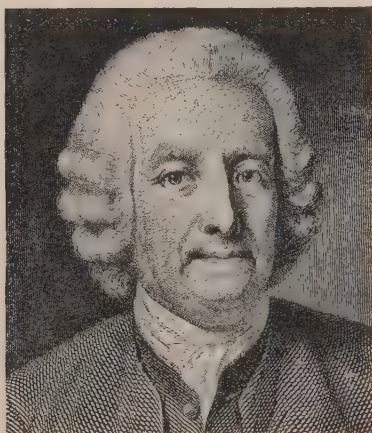
Their publishing-house is at Harrisburg, Pa., and they have a college at Findlay, O. They are still strongest in Pennsylvania, where they originated. Their organ is the "Church Advocate."

THE NEW CHURCH, OR SWEDENBORGIANS

The members of the New Church, or the New Jerusalem Church, are more commonly known as Swedenborgians. They accept the doctrines of the Christian faith as set forth from the Word of God in the writings of Emanuel Swedenborg, a man of great scholarship and of a deep religious spirit. He was born in Sweden in 1688. He held important educational and civic positions. After a devout and diligent study of the Scriptures, and prayerful meditation, he began to put forth the principles of the New Church. He was a voluminous writer upon scientific and theological subjects.

The first Swedenborgian congregation in this country was organized in Baltimore in 1792. Their General Convention was incorporated in 1817. There is no distinct and well-defined polity. A modified episcopacy exists, for the most part. Each State has its general pastor, or overseer, a permanent officer. The separate

congregations have much liberty in government. Their worship is partly liturgical. The teachings of Swedenborg are peculiar and considerably elaborated, too much so for even a full summary here. Only a few striking features can be referred to in this article. He teaches



Emanuel Swedenborg.
Born 1688, died 1772.

that Christ's second coming occurred in 1757, when a general judgment took place in the spiritual world, and he (Swedenborg) was intromitted to that world by the opening of his spiritual senses. A new heaven and a new earth (Rev. xxi. 1), which signifies a new dispensation of divine truth in heaven and on earth, were at that time inaugurated. Swedenborg was in continued communication with the spiritual world, unsought by him, but

voluntarily tendered him. He conceived of the Trinity as wholly embodied in Jesus Christ. God is one; the divine in Christ is the Father; the divine and human together is the Son. The only life is that of God. Man's apparent life is the divine presence freely communicated to him. The spirit of man has form and gives form to the body. The spiritual body exists within the natural. After death the spiritual body is separated from the corruptible and lives as in the previous life. There is no resurrection of the natural body. The visible universe is a counterpart of the unseen and spiritual. There are no created angels; they are the spirits of redeemed men and women in heaven. Heaven consists in a good life and in the charity and faith which inspire it; hell consists in the burnings of the false and evil within.

The headquarters of their Home and Foreign Missionary Board are in Boston; their Board of Publication is in New York. The organ of the General Convention is the "New Church Messenger."

For fuller exposition see Swedenborg's works, especially "True Christian Religion"; also article "New Church" in "Concise Dictionary of Religious Knowledge."

THE CHRISTIAN UNION CHURCHES

The churches comprised under this name became organically associated in 1864. A leader in the movement was the Rev. J. F. Given, a graduate of Marietta College. Elder Flack, of the Methodist Church, was prominent in starting the movement. It grew out of opposition to political preaching, and especially because they would take no part in furthering the Civil War. The idea kept prominent by them is Christian union. Their polity is Congregational. They have a General Council, meeting every four years, and State councils, meeting yearly. These bodies are simply advisory. In teachings the Christian Union Churches are generally evangelical. The following are briefly the principles of the denomination: (1) the oneness of the church of Christ; (2) Christ the only Head; (3) the Bible our only rule of faith and practice; (4) good fruits the only condition of membership; (5) Christian union without controversy; (6) each local church governs itself; (7) partizan preaching discountenanced. The body has had a somewhat rapid growth, and is most numerous in Ohio, Indiana, and Missouri. A few years ago efforts were made by the Christians to have the Christian Union Churches unite with them, but they met with only partial success. While some joined in, others did not. The president of the Christian Union General Council was made secretary of the Christian publishing-house. What little union there was seems to have been by absorption.

XV

THE SALVATION ARMY, AMERICAN VOLUNTEERS, CATHOLIC APOSTOLIC CHURCH, PLYMOUTH BRETHREN, AND OTHERS

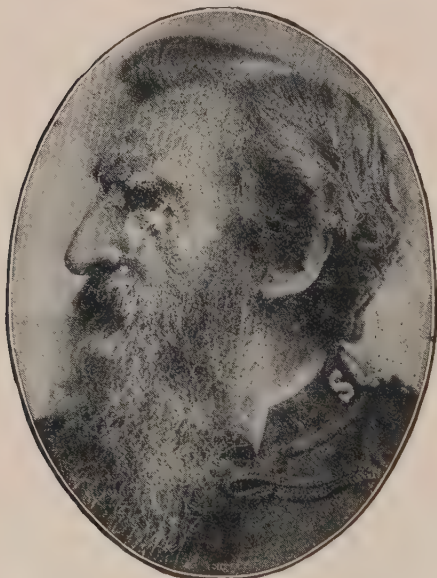
THE SALVATION ARMY

THE Salvation Army, like most other organizations, did not spring full-fledged from the brain of the founder, but was a growth. Its precursor was the Christian Mission, started by the Rev. William Booth, a preacher of the Methodist New Connection of England. Working among the lowest classes of London's poor, he evolved methods that seemed best adapted to the people among whom he labored. The Salvation Army was the result, which came into being in 1878, thirteen years after the beginning of the Christian Mission. General Booth was ably seconded by his wife, who found time, while bringing up a family of eight children, all of whom are actively engaged in the work of the army, to do much speaking and writing. She died in 1890.

The army came to this country, or, in their parlance, invaded America, in 1880. The growth in numbers and in favor has been quite rapid.

The organization, as the name implies, is of a military character throughout. The divisions of the work in this country comprise stations under the charge and command of a captain, sections under an adjutant subject to a major, districts under a

major, divisions under a major or brigadier, and a territory under the charge and command of a commissioner. Over the whole army are the general-in-chief and his staff. The members



General William Booth.

Founder of the Salvation Army—England, 1878;
America, 1880.

of the army wear a simple uniform of dark blue, trimmed with red, that has become familiar to almost every one. That which is required of each member is prompt and unquestioning obedience to superiors, open and even ostentatious confession of personal religion, renunciation of the world, self-denial, and support of local work. They strive to utilize all the powers of every individual member, and press their work with great vigor.

In teaching the army follows very closely that of the Methodists. Their

theology is of the Arminian type. They do not observe the sacraments, and are not strictly a church, but rather an organized missionary or evangelistic movement among the lowest classes of society. Although the army has been severely criticized for some of its methods, it has had a rapid growth, and in the last few years has gained in favor, largely through the efforts and influence of Commissioner Ballington Booth (son of General William Booth) and his wife, Maud Booth. A number of persons of prominence have joined the auxiliary of the army in this country. Many, however, are strongly of the opinion that



Salvation Army Headquarters, Fourteenth Street, New York.

the position they take, that "no matter how peculiar or how outrageous a measure seems, if it leads up to soul-saving it shall be done," is a wide stretch of the principle of Paul, "all things to all men." And yet, as some one has said, "The Salvation Army is the modern fulfilment of the parable of the Good Samaritan. . . . If any one does not like the Good Samaritan's method, let him set about doing the Good Samaritan's work with methods that are better." Their efforts are largely among the destitute and depraved, the waifs and strays of society; they have several prison-gate homes for ex-convicts, where they receive men just discharged from prison. They also support rescue-homes for fallen women, and lodging-houses and shelters for men.

Their organ is the "War Cry," which has a large circulation. The army flag is red, with dark-blue border, and a yellow star in the center.

For further study see the following:

"Salvation Soldiery" and "Orders and Regulations for Field Officers," both by General William Booth.

THE AMERICAN VOLUNTEERS

In 1896 there was a division in the American branch of the army. Commissioner Ballington Booth and his wife having been removed from the command of the army in this country, they at once formed an organization called God's American Volunteers (later changed to American Volunteers), spoken of briefly as the Volunteers. The trouble seems to have arisen out of an unwise effort on the part of the general of the army, or his advisers, to push autocratic methods in democratic America. The claim, however, is that the change was simply a following out of the policy of the army to transfer commanders from one place to another after a few years of service in a territory. On the one side there was failure to comply with the commands of a superior officer,—whether the commands were wise or not is not the ques-

tion—"theirs not to reason why,"—and on the other hand a failure to appreciate the American needs and spirit.* Articles of faith, called "Cardinal Doctrines of the Volunteers of America," have been adopted, which are distinctly evangelical.

The ordination of some of the more important officers of the Volunteers has been introduced. The sacraments of the Lord's Supper and Baptism are administered by these ordained officers. The observance of these ordinances is not considered as an essential condition of membership. The children of Volunteers may be baptized. The equality of men and women in service and in office is fully

recognized. The commander-in-chief is elected by the soldiers from among the officers that have served for not less than five



Ballington Booth.

* General Booth of the Salvation Army arrived in New York, January 15, 1898, and met his son Sunday afternoon. Following is the official statement of what occurred at the meeting:

"(1) General William Booth and Commander Ballington Booth met in the Windsor Hotel in the presence of Dr. Josiah Strong and Dr. Charles Cuthbert Hall, on Sunday, January 16, 1898. (2) The interview was purely as between father and son. (3) Nothing transpired calculated to lead to any union of the two movements. (4) It was agreed that all public controversy in the press and otherwise between representatives of the two movements should, as far as possible, come to an end.

"(Signed)

CHARLES CUTHBERT HALL,
JOSIAH STRONG."

years; he shall hold office ten years. A Volunteer may or may not be a member of a church, as he chooses.

For further information the reader must apply to their headquarters in New York City, where a copy of the constitution of the organization and reports can be had.

For further study see the following:

"Beneath Two Flags," Maud B. Booth (New York, Funk & Wagnalls, 1889).

Article "Salvation Army" in "Concise Dictionary of Religious Knowledge."

THE CATHOLIC APOSTOLIC CHURCH

The origin of the Catholic Apostolic Church was in certain manifestations of the Spirit in Scotland and in London. There were those who said they had the gift of tongues, being used by the Holy Spirit to utter "prophesyings." Divine power and healing accompanied these manifestations, and the fame of them spread, which resulted in the withdrawal of many from the denominations to which they belonged, and the formation of this church, about 1835. The Rev. Edward Irving, an eloquent Scottish preacher who was an assistant of Dr. Chalmers, was one of the original and most influential promoters of the movement, though they do not acknowledge him as the founder. "Irvingites" is a name by which they have sometimes been known. The first to come to this country came to New York about the middle of the century.

The church was organized on an elaborate basis. Its fourfold ministry includes apostles, prophets, evangelists, and angels, or pastors, all chosen directly by the Holy Ghost. Each local church has elders, deacons, and deaconesses, chosen by the congregation. There were originally twelve apostles; but they have all died, and successors have not been chosen.

The Catholic Apostolic Church believes in the plenary inspira-

tion of the Bible, and bases its teaching on the Apostles' Creed and the Nicene and Athanasian creeds. They emphasize the near approach of the second coming of Christ. Baptism, they believe, conveys the new life, and the Lord's Supper is not only a sacrament, but a sacrifice. Their worship is liturgical, an elaborate ritual being used. The Lord's Supper is given prominence, and is celebrated every Sunday. There are only a little over a thousand members in this country.

For further study see:

Article "Catholic Apostolic Church" in "Schaff-Herzog Encyclopedia."

Same in "Concise Dictionary of Religious Knowledge."

Carroll's "Religious Forces," chap. vi.

THE PLYMOUTH BRETHREN

The Plymouth Brethren, or simply Brethren, as they desire to be called, had their origin about 1830 in England. As a large company early gathered in Plymouth, England, they came to be known as Plymouth Brethren. In England they are also known as Darbyites, from a prominent leader, the Rev. J. N. Darby. The organization of the Brethren is very simple. They have no regularly paid ministry, nor do they believe in ordination, emphasizing the parity of all believers. They own no churches in this country, but worship in halls. They meet every Sabbath for the "breaking of bread," the Lord's Supper. A characteristic of the Brethren is the endeavor to keep the unity of the Spirit. They believe that the church is one. While they are agreed in opposing sectarianism, there are at present internal differences. In the United States the little more than six thousand Brethren are divided into four branches. In theology they are for the most part Calvinistic. Their interpretation of the Scriptures, which are their only creed, is quite literal and narrow.

For further study see :

"History and Doctrine of the Plymouth Brethren," Tevlon (London, 1883).

Article "Plymouth Brethren" in "Schaff-Herzog Encyclopedia."

Carroll's "Religious Forces," chap. iv.

THE SOCIAL BRETHREN CHURCH

In Arkansas and Illinois there are several congregations known as the Social Brethren Church. This association of churches was organized about 1867. "It is quite evident that the denomination was originally formed of Baptists and Methodists, the ideas of both of these denominations and some of their usages being incorporated in the new body."* Their organization is of the Congregational type. Their teaching is evangelical. They allow three modes of baptism.

THE RIVER BRETHREN

This small body, numbering only a few thousand all told, are closely allied to the Mennonites. In 1750 a party of Swiss Anabaptists came to this country and settled in Pennsylvania near the Susquehanna River, from whom the River Brethren are for the most part descended. Their name is probably derived from the fact that they were baptized in the river.

They are organized into conferences. They practise trine immersion and feet-washing, and advocate non-resistance and nonconformity to the world.

Small as are their numbers, there are three branches, known as The Brethren in Christ, The Old Order or "Yorker" Brethren, and The United Zion's Children.

* Carroll, in "Religious Forces," p. 347, where the facts for this paragraph were obtained.

See "History of the Baptists," A. H. Newman (American Church History Series, vol. ii.), p. 500.

Carroll's "Religious Forces," p. 55.

THE CHRISTADELPHIANS

This is a small sect that owes its origin to John Thomas, M.D., an Englishman who came to this country about the middle of the present century. He was at first a Disciple, but came to believe that the teachings of the churches were apostate. These views he proclaimed, and began to organize societies. Their congregations are called "ecclesias." Instead of ordained ministers they have lecturing or serving brethren. They have but four church edifices in this country, their meetings being held in halls or private houses. Their name was not adopted until the time of the Civil War, when they applied to be relieved from military service. Christadelphians believe that Christ manifested divine power, although they reject the doctrine of the Trinity and that Christ works out man's salvation. They hold that immortality is conditioned on man's righteousness; that only those who are true Christadelphians will have eternal life; the rest will be annihilated. They teach that baptism by immersion is necessary to salvation; that Christ is coming to the earth to set up His kingdom in place of human governments.*

THE SCHWENKFELDERS

In Pennsylvania there are a few hundred people who are descendants of the followers of Kasper von Schwenkfeld, a nobleman of Germany (born 1490, died 1561), who came here in 1734. He differed in many points from the Reformers, but did not himself organize a separate sect. His followers, however, did. Their organization is on the Congregational basis. Their service

* See Carroll's "Religious Forces," p. 91, and "A Declaration of the First Principles of the Oracles of the Deity."

is non-liturgical. They teach that the indwelling Word, which is Christ, is necessary to the understanding of the Scriptures; that the human nature of Christ, associating with the divine, came to have a divine nature peculiarly His own; that the Lord's Supper is a medium of spiritual nourishment; that the mode of baptism is not essential. They do not regard baptism or the Lord's Supper as obligatory, and consider the Scriptures co-equal with other testimony of the Spirit. "Among the customs peculiar to the Schwenkfelders is a service of prayer and exhortation over newly born infants, repeated in church when the mother and child appear."* Each year they celebrate the day of their landing in America, September 24th.

* Carroll's "Religious Forces," p. 344. See also articles "Schwenkfelders" and "Schwenkfeld" in "Concise Dictionary of Religious Knowledge."

XVI

MORMONS, SPIRITUALISTS, CHRISTIAN SCIENTISTS, AND OTHERS

IN this article will be briefly mentioned the denominations not heretofore named in these articles, completing the divisions of the church in this country, not forgetting, however, that there are independent congregations of considerable local influence and importance that cannot be separately mentioned within the limits of our space.

THE MORMONS

The official name of this body is the Church of Jesus Christ of Latter-day Saints. Their faith is based on the Bible, the revelations made to their leaders, and on the Book of Mormon. This book, it is claimed, is the condensed record of the history, faith, and prophecies of the ancient inhabitants of America, made on golden plates by the prophet Mormon, and left to the custody of his son Moroni, who buried them. The first edition of the Book of Mormon contains 588 pages, of which 555 are devoted to the history of the descendants of Lehi and God's dealings with them, and 33 pages to an abbreviated history of the ancient Jaredites, who came from the Tower of Babel shortly after the confusion of tongues.* The plates were found

* The title of the book is as follows: "The Book of Mormon: an account written by the hand of Mormon, upon plates taken from the plates of Nephi. Wherefore it is an abridgment of the Record of the People of Nephi; and also of the Lamanites; written to the Lamanites, which are a remnant of

by Joseph Smith, as he says, in the hill Cumorah, in the western part of New York State. Mormon is said by them to be the last



Brigham Young.
Born 1801, died 1877.

of the sacred prophets of ancient America, a descendant of Lehi, of the tribe of Manasseh, who emigrated to America in B.C. 600.

It has been widely asserted that the Book of Mormon is based on a manuscript written by one Solomon Spaulding, a Presbyterian minister of Pennsylvania; but there is not sufficient proof that Smith had Spaulding's manuscript, or any other, as a basis. The manuscript of Spaulding is now in the library of Oberlin College, and could not

have been the foundation for the Book of Mormon, except possibly by way of suggestion. From a Gentile standpoint the origin of the book is a mystery, though, as has recently been said, "nothing in the book seems in any way beyond the inven-

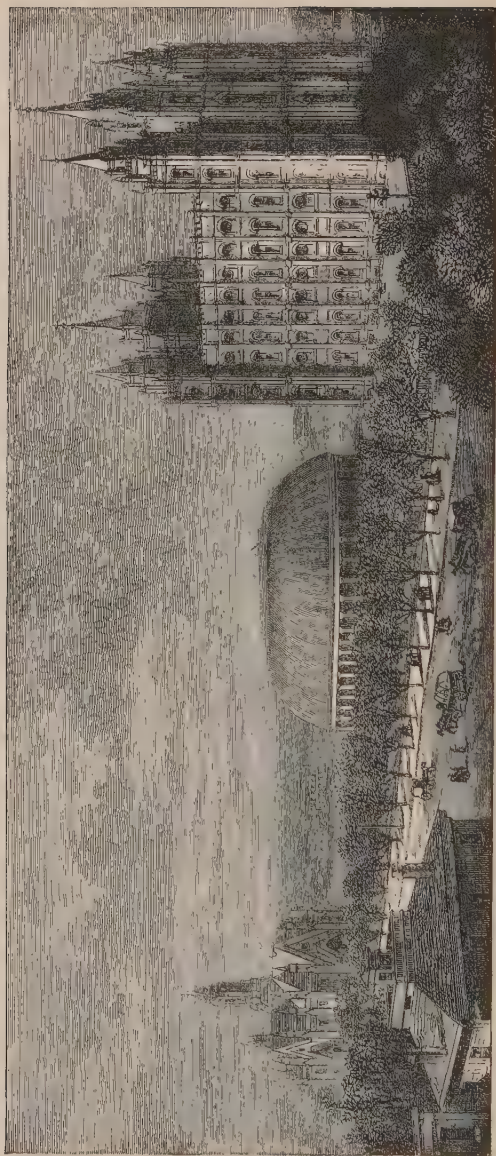
the House of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of Prophecy and of Revelation. Written, and sealed up, and hid up unto the Lord, that they might not be destroyed; to come forth by the gift and power of God unto the interpretation thereof; sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of Gentile; the interpretation thereof by the gift of God; an abridgment taken from the Book of Esther. Also, which is a Record of the People of Jared, which were scattered at the time the Lord confounded

tion or ability of an ignorant young man, such as Joseph Smith confessedly was." Early associated with Smith was Sidney Rigdon, who had been successively a Baptist and a Campbellite, then a Mormon. To him, no doubt, is largely due the Mormon ecclesiastical and theological system. Rigdon, however, did not join Smith until after the church had been organized several months. It was under Smith's lead that the church was organized in Fayette, Seneca County, N. Y., in 1830, with six members; others soon joined. The first conference was held in Manchester, N. Y., in June. The first gathering-place of the saints was Kirtland, O., where a temple still stands.

The Mormons were obliged to flee from one place to another on account of persecution. They went to Missouri, then to Illinois, and finally to Utah, where they began their temple at Salt Lake City. Joseph Smith was shot and killed by a mob in Carthage, Ill., June 27, 1844. He was succeeded by Brigham Young as prophet and first president.

The organization of the Church of Latter-day Saints is hierarchical, with two classes of priesthood, the Melchizedek and the Aaronic. The former includes the offices of apostle, seventy, patriarch, high priest, and elder. These officers are all elders, and their duties are to preach and baptize, to ordain, and to administer the Lord's Supper. The Aaronic priesthood includes the offices of bishop, priest, teacher, and deacon. In practical affairs the president of the church, with his two counselors, forming the First Presidency, is the sovereign authority. The high court of the church is the Council of the Twelve, called a "quorum of twelve apostles." A third quorum is the "seventy."

the language of the people when they were building a tower to get to Heaven; which is to show unto the remnant of the House of Israel how great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting Himself unto all nations. And now if there be fault, it be the mistake of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ."



The Mormon Tabernacle and Temple, Salt Lake City, Utah.

The first Mormon temple was built at Kirtland, O., in 1834, at a cost of \$40,000. It is now in the control of the Josephite, or non-polygamous Mormons. A second temple was erected at Nauvoo, Ill., at a cost of \$1,000,000. This was abandoned when the Mormons were driven out of Illinois, and was burned in 1848. In Utah they have built many smaller temples, and their great place of central assembly is still the tabernacle in Salt Lake City. The present magnificent temple in Salt Lake City was begun in 1853, the cornerstone being laid April 6th. Its walls are of granite. It was completed in 1893, at a cost of over \$2,000,000, and dedicated April 6th, on the fortieth anniversary of the laying of the cornerstone. None but Mormons are admitted within it.

These three are the leading quorums of the church in directing its affairs abroad in all the world. Besides these, in the same priesthood, the Melchizedek, is a quorum of high priests, twelve of which form what is known as the High Council, over which the First Presidency presides as its head. It is an appellate court, and its decisions are final. Their territory is divided into "stakes," including a chief town and surrounding towns, each with its president and two counselors. It is a compact system, with the people subservient to the leaders.

The Latter-day Saints adopt the Bible and their sacred books, which are a continuation of divine revelation, as their inspired Scriptures. They baptize by immersion, baptizing no children under eight years of age. They confirm by the laying on of hands of the elders. They celebrate the sacrament of the Lord's Supper usually every Sunday, using water instead of wine. They teach that God exists in the form of a man; that Jesus Christ is the Son of God, but of a different substance from the Father; that the Holy Spirit is only an influence; that all men are sinners through actual transgression, and not because of Adam's sin; and that the atonement of Christ is for all who accept and obey. They place much importance upon revelations, visions, and prophesyings, which are not of the past, for God has much yet to reveal. They believe in the preëxistence of human spirits, and that it is only through earthly existence that they can attain final bliss; hence it is a work of great benevolence to provide earthly bodies for them. They believe that Christ will return to reign personally, setting up His Zion at Salt Lake City. It is stated in the Book of Mormon that Jesus came to America in the interval between His burial and resurrection, and after preaching awhile to the people departed to go and preach to the lost ten tribes of Israel. They baptize for the dead, believing that forgiveness of sins is dependent upon immersion. The practice of polygamy was begun about 1850, it being proclaimed that this was enjoined by revelation. The patriarchs had many wives, so should they. The present president, Wilford Woodruff, claims to have

received a divine revelation that the faithful should abstain from plural marriages. The Gentiles are wont to think that it is a revelation of expediency by reason of the action that Congress has taken in reference to polygamy. It is difficult to tell how far the command to abstain from plural wives is obeyed. Utah has been accepted as a State, and July 4, 1896, we added another star to our flag, making forty-five.

The Mormons do an aggressive missionary work. Their missionaries are to be found in many countries, where they gain proselytes that are sent to Utah.

THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

This branch of Mormonism claims to be the true followers of Joseph Smith. When Smith was put to death in 1844, as stated above, a dispute arose as to his successor, and this branch claims that the true and rightful successor of Joseph Smith was not Brigham Young, but Smith's eldest son, Joseph. The chief point of difference between them and the Utah Mormons is that they repudiate the revelation of plural marriages, insisting strenuously that Joseph Smith received no revelation to that effect, but that he taught distinctly that a man should have but one wife. Besides repudiating the so-called revelation of polygamy, the Reorganized Church naturally rejects the teaching that Utah is to be the gathering-place of the Saints. And, further, they repudiate the theory of Adam-God; that is, that Adam was God, "and the only God with whom we have to do."* In a memorial addressed to Congress in April, 1870, they quote from the Book of Mormon as follows: "Wherefore, my brethren, hear me, and hearken to the word of the Lord; for there shall not any man

* Sermon by Brigham Young, "Journal of Discourses," vol. i., p. 50. The writer is greatly indebted to Elder Willard J. Smith for important documents and valuable information.

among you have save it be one wife; and concubines he shall have none.”*

In organization this branch is similar to the other. Their first conference was held in 1852. They believe in the Trinity and in the atonement of Christ. They baptize by immersion for the remission of sins. They believe in the resurrection of the body —“ that the dead in Christ will rise first, and the rest of the dead will not live again until the thousand years have expired.” Their Scriptures are the Bible, the Book of Mormon, and the Book of Doctrine and Covenants.

The Reorganized Church has members in nearly every State in the Union. Their chief strength is in Iowa and Missouri. Their headquarters, where they have a publishing-house, are in Lamoni, Ia. The leading church organ is the “Saint’s Herald.” They observe the Lord’s Supper usually the first Sunday of each month. Joseph Smith, the eldest son of the original Joseph Smith, is president of the church.

For further study see the following:

Book of Mormon, and Book of Doctrine and Covenants.

Article “Mormons” in “Schaff-Herzog Encyclopedia.”

Article “Mormonism” in “Concise Dictionary of Religious Knowledge.”

“History of all Religions,” Schmucker, pp. 98 *et seq.*

“Religious Forces,” H. K. Carroll, chap. xxvi.

“The Mormon Delusion,” M. W. Montgomery (Boston, Congregational Sunday-school and Publishing Society, 1890).

* In the Court of Common Pleas, Lake County, Ohio, February 23, 1880, Judge L. S. Sherman handed down the following decision touching the Kirtland Temple suit: “The court do find as matters of fact . . . that the church in Utah, the defendant, of which John Taylor is president, has materially and largely departed from the faith, doctrines, laws, ordinances, and usages of said original Church of Jesus Christ of Latter-day Saints, and has incorporated into its system of faith the doctrines of celestial marriages and a plurality of wives, and the doctrine of Adam-God worship, contrary to the laws and constitution of said original church.”

"From Palmyra to Independence," Rudolph Etzenhouser, 2 vols.

"Memorial to Congress" (printed at Plano, Ill.).

THE CHURCH TRIUMPHANT

This is the name assumed by those who recognize George Jacob Schweinfurth as the Christ of the second coming. He was a Methodist minister, but resigned to become a disciple of a Mrs. Beekman, who declared herself the "spiritual mother of Christ in the second coming," and that Schweinfurth was the "Messiah of the new dispensation." She died in 1883. The Bible is accepted by them as the Word of God. Christ, they believe, received the Spirit of God and became divine by being freed from the power and curse of sin. While accepting Schweinfurth as the Christ of the second coming, they do not claim that he is Jesus of Nazareth. "He claims to be sinless, to perform miracles, and to be able to bestow the Spirit on whomsoever he chooses. He also declares his power over sin, not only to save from its curse, but to save from its commission."* Under him are apostles who preside over separate companies and who read the sermons of Schweinfurth. Persons are received to membership who acknowledge him as the second Messiah. Their headquarters are near Rockford, Ill. It is reported that Schweinfurth married one of his converts in September, 1896.

THE SPIRITUALISTS

Spiritualism had its beginning in certain demonstrations in the family of John D. Fox, in New York State, in 1848. The movement gained considerable following. Spiritualists claim to receive communications from those who have died, their spirits being still living and in an active state. The communications are received through mediums, who generally go about as

* Carroll's "Religious Forces," p. 105.

speakers or lecturers. They have no strict denominational organization. They have meeting-places, and camp-meetings hold quite a prominent place among them. Spiritualists generally reject the doctrine of the Trinity, believing that Christ was one of the great teachers of mankind. They do not hold that God is a personal being, but that He exists in all things. It is difficult, however, to define exactly the belief of spiritualists, for there is considerable variety, and there are many connected with the various denominations, who accept the spiritualist teachings concerning the communication of the departed. Their following comes largely from the bereaved who desire, if possible, to receive communication from the departed. Spiritualists lay great stress on the future life as a continuation of the present life, and the possibility of receiving messages from those who have gone on before. Undoubtedly there are phenomena hard to explain in the doings of spiritualistic mediums; but a committee of learned gentlemen in Philadelphia a few years ago, known as the Seybert Commission, made a careful investigation, and gave it as their opinion that all the phenomena presented to them were the result of easily detected fraud. It is a calm, judicial statement, and deserves careful reading.*

THE CHRISTIAN SCIENTISTS

The Christian Scientists owe their origin to Mrs. Mary Baker G. Eddy, who claims to have discovered the science of healing in 1866. A church was not formed until 1879, of which Mrs. Eddy became pastor. It was in Boston, Mass. Other churches and organizations were formed, and the movement spread throughout the country. Their organization is simple, and they are bound together by a national association. The science teachers and healers are for the most part women. The teachings of the Christian Scientists may be seen from the following definitions.

* "The Seybert Commission on Spiritualism" (Philadelphia, J. B. Lippincott Company).

Mrs. Eddy says: "The Scriptures are very sacred to me. I aim only to have them understood spiritually, for thus only can truth be gained." "God is defined as infinite and immortal mind, the soul of man and the universe." "We teach that man was and is the idea of God, coexistent and coeternal with the divine mind." "What we are wont to call the external world exists in the mind, and nowhere else." "Matter never was made, and is a belief, a chimera, an error." "Sin and sinners are mythology. Death is real, and sickness and sin are real, only as beliefs." "Disease is a thing of thought. Fear is the procurator of the thought which causes sickness and suffering. What seem to be disease and mortality are illusions of the physical senses. These illusions are not real, but unreal." "A young child may be sick by the anxiety of the mother." No drugs or external helps are used in healing; cure is spiritual. The aim is to overthrow the belief in the reality of sickness. It has been said that the difference between faith-healing and science-healing is that the former seeks to get the patient *into* a belief, and the latter to get him *out of* a belief. Mrs. Eddy's claims amount to an assertion of infallibility. Their organ is the "Christian Science Journal," and from its issue of December, 1897, we quote: "One of the most conspicuous events in the external history of the Christian Scientists the past year is the erection and dedication of the First Church of Christ, Scientist, in Chicago." Mrs. Mary Baker Eddy, who made an address on that occasion, claims that it is the fruition of her seed-sowing in 1884, when she taught a class in Christian Science in Chicago. In closing her address she said: "Humbly, gratefully, trustingly, I dedicate this beautiful house of worship to the God of Israel, the divine love that reigneth above the shadow, that launched the earth in its orbit, that created and governs the universe—guarding, guiding, giving grace, health, and immortality to man."

The building is of Bedford stone, which is believed to be the most durable to be had. The lot has a frontage of eighty-five feet and a depth of one hundred and eighty feet. The building

is eighty by one hundred and seventy-three feet. Its seating capacity is sixteen hundred, with space in the outer circle of the amphitheater for two or three hundred temporary seats. Its auditorium is more capacious than that of any other Protestant church in Chicago. Its total cost, including ground and furnishings, is \$108,000—all paid for, not a dollar of indebtedness. The entire cost of it was contributed by thirteen hundred persons.

For further study see the following:

“Historical Sketch of Metaphysical Healing” and “Science and Health,” Mrs. Eddy.

Article “Science (Christian)” in “Concise Dictionary of Religious Knowledge.”

“Christian Science: Its Truths and Errors” (pamphlet), Rev. H. M. Tenny (Cleveland, Burrows Brothers).

*

THE INSPIRATIONISTS

This religious body occupies seven villages, the principal of which is Amana, in the State of Iowa, where they are engaged in farming and manufacturing. They originated in Germany, whence they came to New York State in 1841, moving to Iowa in 1856. “They hold to the Trinity, to justification by faith, to the resurrection of the dead, but not to eternal punishment. The wicked are to be purified by fire. They do not observe the sacrament of baptism, but make much of that of the Lord’s Supper, which, however, is celebrated not oftener than once in two years. They believe that an era of inspiration began at the opening of the eighteenth century, the Holy Ghost revealing the secrets of the heart and conscience to messengers or new prophets.”*

The Sioux City “Journal” says: “Amusements generally are forbidden. Even photographs and pictures are not allowed. Their rules of daily life are very strict and severe, enjoining abstinence, penitence, and deep devotion. The society is suc-

* Carroll’s “Religious Forces,” p. 114.

cessful financially, to say the least. The members are good citizens, pay their taxes, avoid litigation; and if they find happiness in complying with their rigid rules of government, who can say them nay?"* They now number about 1600.

THE HARMONY COMMUNITY

This community is located in Economy, Beaver County, Pa., where it has been since 1824. The Harmonists were originated by George Rapp, of Wurtemberg, Germany, who came to this country in 1803, and established a colony in Butler County, Pennsylvania. In 1815 they moved to Indiana, and founded a colony on the Wabash River. This was sold in 1824 to Robert Owen, who started there one of his communities, and called it New Harmony. It lasted about three years.

George Rapp aimed to restore "primitive Christianity," and taught the speedy second advent of Christ. His followers are celibates. They believe in the ultimate salvation of all mankind. Those who marry have to undergo a probation of purification. The Harmonists have accumulated considerable property; they number about 250.

THE SEPARATISTS

This small religious body was started in Germany in the latter part of the last century. By whom begun they do not know, but one of the first believers to whom they point is Stephen Huber. Their desire was for a more spiritual faith than could be had in the state church, as they believed. A community with a present membership of 136 is located in Zoar, O. Their creed is similar to that of the Friends. They have no religious ceremonies of any kind. Marriages are by civil compact. In their services there is no public prayer. They are decreasing.

* Quoted by Dr. Dorchester in "Christianity in the United States," p. 645.

THE ONEIDA COMMUNITY

This body of so-called religious perfectionists was founded by John H. Noyes, a graduate of Dartmouth College, a student of theology at Andover and New Haven, who was licensed to preach in 1833. After attempting to form the community at New Haven, he organized it at Putney, Vt., in 1837, and in 1847 removed it to Oneida, Madison County, N. Y., where the community owned a farm of 640 acres, which it cultivated with success, and at one time numbered about 300 members. An affiliated society was also established at Wallingford, Conn., which owned a farm of 340 acres, including a valuable water-power, and numbered 60 members.

The community taught and practised a community of goods and wives, and was long an offense to its neighbors. In 1879 a movement, led by clergymen of different religious denominations, was made to break up the organization; when they resolved, in deference to public sentiment, to abandon the community of wives and reorganize the society according to law.

THE SOCIETY FOR ETHICAL CULTURE

This society was founded by Professor Felix Adler, in New York City, in 1876. "Its one distinguishing characteristic is that it attempts to unite men in a fellowship which is based purely on what may be called the ethical passion—the desire to know the good and to practise it. The value of religious doctrine is by no means depreciated; but it is held that the primary and essential thing is to do the deed, and that those who earnestly try to act right may be trusted, in time, to discover the right doctrine. The bond of union in the Society for Ethical Culture, therefore, is practical, not doctrinal."* At their Sunday meetings addresses or lectures are delivered. Quite a little educational and philanthropic work is carried on by the society. Besides

* Letter from Professor Adler to the author.

the society in New York, there are societies in Chicago, Philadelphia, and St. Louis. They number in all a little over 1000 members.

THE THEOSOPHISTS

The Theosophical Society in the United States now numbers about 3000, the most of the members being in California. The society was founded in New York in 1875, and has since spread until it now has branches in all parts of the world. Its objects are (1) to establish the nucleus of a universal brotherhood, without distinctions of race, creed, sex, caste, or color; (2) to promote the study of Aryan and other religions, literatures, and sciences, and demonstrate the importance of the study; (3) to investigate unexplained laws of nature and the psychical powers latent in man.* Theosophy, or the Wisdom Religion, teaches that there is "an eternal principle, called the unknown, which can never be cognized except through its manifestations. This eternal principle is in, and is, every thing and being. It periodically and eternally manifests itself and recedes again from manifestation." † Man, who is the flower of evolution, is a sevenfold being: one spirit, three souls, a life principle, and two bodies. The three souls are the spiritual, called *buddhi*, the human, called *manas*, and the animal, called *kama*. Thought and meditation are greatly emphasized by them.

See further Carroll's "Religious Forces," p. 353.

"Theosophy or Christianity, Which?" Rev. I. M. Haldeman (New York, Croscup & Co.).

THE WALDENSES

The first colony of Waldenses came to America in 1893, and settled in Burke County, North Carolina, under the leadership

* See "World's Parliament of Religions," edited by Dr. Barrows, p. 1517.

† *Ibid.*, p. 1518.

of Dr. Teofilo Gai and the Rev. C. A. Tron. Several thousand acres of land were purchased, and their colonization efforts have been very successful. A large number are expected in the spring.

The Waldenses are the native free church of Italy. Their origin is somewhat obscure, but generally traced to Peter Waldo, a merchant of Lyons in France in the twelfth century. His followers were long known as the "Poor Men of Lyons." Influenced by the Reformation, their teaching is Calvinistic and their polity is presbyterial.

XVII

MOVEMENTS TOWARD A UNITY OF THE DENOMINATIONS

“O Lord and Master of us all,
Whate’er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

WHITTIER.

THE discussion of the unity of Christian denominations is not only in the air, but it is in conventions, assemblies, conferences, and in newspaper and magazine articles. Not a conference of any importance meets without discussing it; convention preachers preach about it; and then “great contest follows, and much learned dust.” Are these platforms adopted by others? Not one without qualification so far; and the present indications are that there is little likelihood that they will be. The sincerity of the brethren that make these platforms need not be questioned. They discuss the problem fully and frankly, pass a set of resolutions expressive of their position, and then go home to have their action commended by some and condemned by others. At the next gathering the subject is taken up again. It is probable that this process will lead to some good result, but it is a long process, and thus far little has been accomplished, aside from a coöperation in Christian work. The little that has been accomplished has been a better understanding of the spirit,

purpose, and position of one another, a fuller realization of the difficulty in the way of union, and perhaps a greater appreciation of the importance of some kind of union. The coöperation of Christians in various lines of work, which exists more or less through the Evangelical Alliance, the Christian associations, the Endeavor societies, and kindred organizations, points to unity of Christians, and not to union of churches, which is a somewhat different story and will be considered presently. That which present discussions contemplate is the doing away with the hurtful divisions of the Christian forces, the reconciling of the injurious schisms among competing sects. There seems to be a growing feeling that something ought to be done to bring together the separated members of the church of Christ. That those whose position and ability give them the right to be heard are carefully considering the subject, and endeavoring to present some wise and comprehensive plan, is evident. The difficulties to be met, and the importance of the result, demand most judicious consideration.

An important step in the right direction was taken by the General Convention of the Protestant Episcopal Church, at Chicago, in 1886. A basis of union was presented in four articles, which, the next year, the bishops of the Anglican Church, at the Lambeth Palace in London, adopted, with slight modification. The Chicago-Lambeth Articles are as follows:

“I. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.

“II. The Apostles’ Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

“III. The two sacraments,—baptism and the Supper of the Lord,—ministered with unfailing use of Christ’s words of institution and of the elements ordained by Him.

“IV. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His church.”

A joint commission was appointed by the General Convention to confer with other denominations. For several years a conference was carried on between this commission and a committee of the Presbyterian General Assembly; but it met with no definite result, and was abandoned. The articles have been very widely discussed, the discussion centering largely around the "historic episcopate" of the fourth article. The Christian spirit and sincere purpose of the Episcopal brethren who put forth these proposals was not questioned, but it was held that their adoption would simply mean that all become virtually Episcopalians. One Episcopal writer candidly remarks that true unity is to be found in joining "that body that can show that it has never broken itself off from the church which the apostles founded. That stream which flows in an uninterrupted course from the very fountainhead must needs be the true one."* This, of course, he believes is the Episcopal Church.

The spirit and position taken in the Chicago-Lambeth platform has been largely nullified by the Episcopalians refusing to allow bishops to take under their care unattached churches which are willing to receive episcopal oversight, but which are not fully connected with the Episcopal Church.

Professor Charles W. Shields, of Princeton University, has lectured and written extensively upon the subject of union as set forth by these articles.† His work and influence have greatly assisted in a wider presentation and a fuller study of the subject. The League of Catholic Unity has been formed to further the cause of unity along the line of the proposals. The signers of the declaration say, among other things: "We believe that upon the basis of these four principles as articles of agreement the unification of the Christian denominations of this country may proceed, cautiously and steadily, without any alteration of

* Rev. E. B. Boggs, in "Christian Unity Proved by Scripture," p. 43 (New York, Thomas Whittaker).

† See "The Historic Episcopate" (New York, Charles Scribner's Sons, 1894); "The United Church of the United States" (*ibid.*).

their existing standards of doctrine, polity, and worship which might not be reasonably made in a spirit of brotherly love and harmony, for the sake of unity, and for the furtherance of all the great ends of the church of Christ on earth."

These articles have been followed by others, commanding more or less attention. The Disciples of Christ have issued a declaration of essentials which have been condensed as follows: 1. The original creed of Christ's church: Jesus is the Christ, the Son of the living God. 2. The ordinances of His appointment, baptism and the Lord's Supper. 3. The life which has the sinless Son of man as its perfect exemplification.* This statement, however, must be understood in the light of their insistence that baptism must be by immersion.

The National Council of the Congregational churches, in October, 1895, presented the following proposals as a basis of unity: 1. The acceptance of the Scriptures of the Old and New Testaments, inspired by the Holy Ghost, to be the only authoritative revelation of God to man. 2. Discipleship of Jesus Christ, the divine Saviour and Teacher of the world. 3. The church of Christ, which is His body, whose great mission it is to preach His gospel to the world. 4. Liberty of conscience in the interpretation of the Scriptures and in the administration of the church. Such an alliance of the churches should have regular meetings of their representatives, and should have for its objects, among others: 1. Mutual acquaintance and fellowship. 2. Coöperation in foreign and domestic missions. 3. The prevention of rivalries between competing churches in the same field. At the same time the following resolution was adopted:

"And whereas it cannot be expected that there shall be a speedy corporate union of the numerous bodies into which the Christian church of our own land is divided, we do therefore desire that their growing spiritual unity should be made manifest by some form of federation which shall express to the world their common purpose and confession of faith in Jesus Christ, and

* American Church History Series, vol. xii., p. 98.

which shall have for its object to make visible their fellowship, to remove misunderstandings, and to aid their consultations in establishing the kingdom of God in the world; and to this end we invite correspondence with other Christian bodies."

The first response to this action of the Congregational Council came from the Christians. In April, 1896, a conference of the Congregational and Christian churches of central and southern Ohio was held, which is but the beginning, it is hoped, of others to be held, from which good results are expected. In April, 1888, a conference on union was held, in Philadelphia, between the Reformed Church in the United States (German Reformed) and the Reformed Church in America (Dutch Reformed). A very full and frank discussion was had, but it has not yet resulted in their uniting.

In 1891 was formed the Brotherhood of Christian Unity, of which Professor Theodore F. Seward, Mus. Doc., is the enthusiastic secretary. Its brief creed is as follows:

"I hereby agree to accept the creed promulgated by the Founder of Christianity, love to God and love to man, as the rule of my life. I also agree to recognize as fellow-Christians and members of the Brotherhood of Christian Unity all who accept this creed and Jesus Christ as their leader.

"I join the brotherhood with the hope that such a voluntary association and fellowship with Christians of every faith will deepen my spiritual life and bring me into more helpful relations with my fellow-men.

"Promising to accept Jesus Christ as my leader means that I intend to study His character with a desire to be imbued with His spirit, to imitate His example, and to be guided by His precepts."

This has had quite wide acceptance, and representatives of various denominations have become members of the brotherhood.

The following paragraph from "The Mind of the Master," by Dr. John Watson (Ian Maclaren), has been widely circulated as

an all-sufficient creed: "I believe in the Fatherhood of God. I believe in the words of Jesus. I believe in the clean heart. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after the righteousness of God."

One of the latest utterances upon the subject of union is the Pope's encyclical, sent forth by him, in 1896, because he is "intent upon the work of bringing all to the one fold of Christ." He says, among other things: "As the divine Founder of the church decreed that His church should be of one faith in government and communion, so He chose St. Peter and his successors as the principal and, as it were, the center of this unity."

A meeting of the ministers of all the denominations in Hampden and Hampshire counties, Massachusetts, was held in November, 1895, at which the following was adopted:

"1. We avow as our desire and aim the unity of the church of Christ throughout the world, and resolve to promote that unity by all means and in every way accordant with the spirit of Christ.

"2. We accept as bases of sympathetic consideration and study the Lambeth Articles, the propositions of the National Council of the Congregational churches, and similar declarations by other bodies.

"3. We propose for immediate action the formation of an Annual Union Conference for Worship and Work, which shall include both clerical and lay representatives of every Christian congregation in Hampden and Hampshire counties, and we advise the appointment of a committee to arrange for the meeting of such a union conference within the ensuing year.

"4. We recommend affiliation on this basis with the League of Catholic Unity."

A federation between the Lutherans of the General Synod, General Council, and United Synod of the South has been effected. They propose to have the same hymnal and a common "Manual

of Ministerial Acts," with a common order of service. Coöperation in work and uniformity in worship is their object.

Thus the various proposals and overtures are made toward the union of Christendom. There is need of more of just such action; with it, Christian unity would not be far away.

In the foregoing discussions of our denominational characteristics it has been seen that the denominational differences are of three general classes—differences of government, teaching, and worship. Various causes have conspired to produce the divisions. Some churches that had their origin in old-world controversies have been perpetuated in this country. Some separations have occurred in the midst of theological controversy when certain tenets were strongly emphasized and rigidly held. Some differences were caused by war issues. Now that the causes are removed, why should the divisions be perpetuated? It is very easy for one with a new idea in his head to gain a following and thus start a denomination; and, with zeal enough, and some persecution to give holy zest to the cause, his sect may attain considerable size and importance. This has been done more than once. It is these various denominations that are the organized means of spreading the gospel of Jesus Christ. Is it any wonder that it does not spread any faster, when so much energy and time and money are spent in strengthening denominational bulwarks? There is money enough expended in proclaiming sectarian peculiarities and church platforms alone to send all the missionaries needed to those who know not Christ, to say nothing of what might be accomplished at home.

Organic union, it will hardly be doubted, is very far off. Dr. Theodore L. Cuyler has said: "My observation is that, while bigoted sectarianism is dying out (except among the extreme High-church Episcopalians), yet denominational *esprit de corps* is about as strong as ever. If men don't work in their denominational lines, they don't work much anywhere. Christian unity I go for; church union, on any basis, looks like an 'iridescent

dream' at present."* Some would find a union in a return to the church as it was in apostolic times. Ah, yes; but what was it? The Presbyterians think that their church is the "nearest to the scriptural idea"; Congregationalists generally have no doubt but that theirs is; Episcopalians are sure theirs is; and the Disciples of Christ have already returned to apostolic simplicity. The question should not be, Which church is like the primitive? but, Which is best adapted to the present needs and conditions? The fact is that it would be as unwise and as unnecessary to go back to the condition of things in the very earliest Christian church as to go back in customs and in intellectual status generally, and as impossible. What would be gained by organic union? There are some churches in the same body that are farther apart from one another than some churches of different polities. Simple union of government will never bring Christians together. "We cannot secure unity by binding the branches of the tree together. We must find it in a common stock and in a common root, leaving liberty of movement to the branches." What is needed first is not union, but *Christian unity*. And this can be obtained when we have (1) a clear understanding of what is essential and what non-essential, (2) more oneness of aim, (3) charity toward all, and (4) more of Christ in the heart and life. With our strong denominational love, we are wont to think that some characteristic of our own is essential. A plan of union is suggested by a large-hearted, liberal-minded Baptist divine, but one necessary plank is the immersion of believers only; Episcopalians suggest a platform, and put into it the historic episcopate; and so it goes.

"Tis with our judgments as our watches: none
Go just alike, yet each believes his own."

We have one Master, and one enemy. Have we time to spend in making our accoutrements grander or simpler than another's,

* "The Question of Unity," edited by Dr. A. H. Bradford, p. 27 (New York, Christian Literature Company).

and parading them? Each should enlist in some regiment, and be loyal to it, but give his strength and means to fighting the common foe. Every soldier loves his regiment, but is there any the less love or loyalty to the cause and country? At the battle of Trafalgar, Lord Nelson took two of his captains who were at variance to a point where they could see the fleet of their opponents, and said to them: "There, gentlemen, is our enemy. Shake hands and be friends." We are all brethren, and if a man love not his brother,—his Presbyterian, his Episcopal, his Baptist brother,—whom he hath seen, how can he love God, whom he hath not seen? Is it simply "for decency's sake and for courtesy's sake" that we call one another brethren? "When the tide is out, you see little depressions on the beach, little pockets of water scattered here and there over the sand. When the tide comes in, the pockets are still there, but so blended with the overflowing fullness that no one perceives them, even if they do not altogether forget the matter themselves." When there shall be an overflowing fullness of Christ, then there will be Christian unity. We are branches of the same vine, the vine Christ Jesus.

The trouble is not so much that there are divisions, but that there are rivalries. The various denominations find their use in meeting the different tastes, needs, and conditions of people. It is the rivalries and contentions that are the scandal to Christianity. As Dr. Philip Schaff says: "Variety in unity, and unity in variety, is the law of God in nature, in history, and in His kingdom. We must therefore expect the greatest variety in the church of the future."*

The various movements that bring Christians together in fellowship, in conference, and in work will help to hasten Christian unity. The Christian Endeavor movement is a great unifier, and might be still more so if some of the denominations did not see fit to withdraw from the interdenominational fellowship and organize along denominational lines. The evangelical Free

* "World's Parliament of Religions," edited by Dr. J. H. Barrows, vol. ii., p. 1194.

churches of England (the dissenting or unestablished churches) have formed a federation to oppose sacerdotalism and to promote evangelization. They present a united front against political and social evils. Already they are a power in the country. The Free churches of a city or district are organized into local councils, which divide the field among the churches for visitation. Then there are councils of larger districts, and a national council. The effort is not to do away with the denominations, nor to have one organized church. It is a unity of effort in the cause of righteousness. The Rev. Charles A. Berry, D.D., of Wolverhampton, England, representative of the federation, has recently been in America and spoken in various places. The Evangelical Alliance and the Young Men's Christian Association are valuable helps toward a like unity of work in the United States. These secure a more united fellowship and a larger acquaintance with one another. Unity must come gradually, and these are steps toward it.

The one thing above all others that keeps the denominations apart is denominational pride. Loyalty to one's own is good; it has its place; but it ought not to be abused. Oftentimes those who are the most ignorant of the features that distinguish their church from others are the most strenuous in pushing their denomination. They have a jealous zeal for their church; each wishes to see his own grow and prosper. While we ought not to love our own church the less, we ought to love Christ and His cause the more. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. xiv. 19).

The more of coöperation and federation we can obtain, the nearer is Christian unity, which can be helped on by a more practical Christianity, a better understanding of one another, a willingness to concede that each denomination does not have all the truth, that there are good features in others, and that something may have to be surrendered by us. Thus by a united church, coöperating in the work of Christ on earth, we shall be

able to present to Him, when the Lord comes to receive His bride, a glorious church, without blemish, not having spot or wrinkle or any such thing, one family in Christ Jesus; for "one is your Master, even Christ; and all ye are brethren."

"When, soon or late, we reach that coast,
O'er life's rough ocean driven,
May we rejoice, no wanderer lost,
One family in heaven."

APPENDIX

CHRONOLOGY, SUMMARY, GROUPINGS, AND STATISTICS

CHRONOLOGICAL EVENTS IN THE RELIGIOUS HISTORY OF THIS COUNTRY

- 1565. Earliest Roman Catholic church established at St. Augustine, Fla., and, about the same time, the church at Santa Fé, N. Mex.
- 1607. Founding of Jamestown, Va.
- 1611. The Rev. Alexander Whitaker comes to Jamestown with a company of English Puritans.
- 1612. Building at Jamestown of the church in which Pocahontas was married; long used as an Episcopal church; a ruin of it said to be still standing.
- 1620. The one hundred and one Pilgrims of the "Mayflower" land at Plymouth, and establish the first Congregational church in America.
- 1624. First Puritan settlement in New England, at Cape Ann.
- 1629. Six vessels with emigrants from England arrive at Salem.
- 1630. Settlement of Boston.
- 1635. Colonies from Dorchester and Watertown, Mass., remove to Connecticut.
Roger Williams banished from Boston.
- 1636. Thomas Hooker and his company found a Congregational church in Hartford, Conn.
Roger Williams settles in Rhode Island.
Harvard College founded at Cambridge, Mass.
- 1638. Anne Hutchinson excommunicated in Boston for antinomianism, and banished.
John Davenport founds New Haven, Conn.
A colony of Swedish Lutherans settle on the banks of the Delaware.

1639. Organization of Baptist churches in Rhode Island.
1644. A Presbyterian church established at Hempstead, Long Island, N. Y.
1645. The New England ministers approve Hooker's "Survey of the Sum of Church Discipline."
1646. John Eliot begins preaching to Indians.
1648. The fifty-one Congregational churches of New England adopt the Cambridge Platform.
1651. The Cambridge Platform approved by the General Court of Massachusetts.
1656. Mary Fisher and Anne Austin, Quakers, come to Boston, but are imprisoned and then banished.
1657. A Lutheran minister comes to New Amsterdam, where a number of Lutherans are living, but is expelled by the Dutch authorities.
Ministerial convention in Boston recommends the Half-way Covenant.
1661. Yearly Meeting of Friends (Quakers) established in Rhode Island.
John Eliot's Indian Bible published.
1662. Half-way Covenant adopted by Congregational synod in Boston.
1669. First Lutheran church built in Philadelphia.
1671. Seventh-day Baptists begin their first church in Newport, R. I.
1672. George Fox attends Friends' Yearly Meeting in Rhode Island.
1682. William Penn's colony begun in Pennsylvania.
1683. Francis Makemie comes to America, sent by the Presbytery of Laggan, Ireland.
First Mennonites come to America.
1685. Sir Edmund Andros seizes Old South Church, Boston, for Episcopal services.
1689. King's Chapel, Boston, erected for Episcopal worship.
1692. Witchcraft delusion in Salem, Mass.
Episcopalians, Baptists, and Quakers exempted from taxes for the support of Congregational churches in Massachusetts.
1700. First German Lutheran church in the United States established in Montgomery County, Pennsylvania.
1701. Yale College, New Haven, Conn., chartered.
Society for the Propagation of the Gospel (Episcopal) organized in England.
1704. Episcopal Church established by law in the Carolinas.
French Huguenot church built in Pine Street, New York.

1705. First presbytery in America.
1708. Saybrook Platform adopted by Congregational synod, convened by order of Connecticut legislature.
1717. First Presbyterian church organized in New York.
1719. Presbyterian church built in Wall Street, New York.
1720. About this time first Dunkers come to America.
1722. Cutler, rector of Yale College, and others, become Episcopalians.
1734. Great Awakening in New England begins, under the preaching of Jonathan Edwards and others.
1735. First Moravians come to America, and begin a colony in Georgia.
1738. George Whitefield's first visit to America.
1741. German Reformed church organized in Montgomery County, Pennsylvania.
Zinzendorf comes to America, and founds Moravian church at Bethlehem, Pa.
1742. Arrival of the Rev. Henry M. Muhlenberg, and beginning of his important work for the Lutheran Church.
1746. Princeton College, New Jersey, founded.
1747. First German Reformed synod meets.
1748. First Lutheran synod meets in Philadelphia.
1750. Edwards, missionary to Indians at Stockbridge, Mass.
1754. Columbia College chartered in New York, under the name of King's College.
1760. Early German Methodists come to New York.
1765. St. Paul's Episcopal church built in New York.
1766. A group of Methodist families gathered in New York, with Philip Embury as preacher.
1768. First Methodist church in this country erected in New York City.
Brick Presbyterian church built in New York opposite the Commons.
1770. Rutgers College (then Queen's), New Brunswick, N. J., founded.
1773. First Methodist conference meets in Philadelphia.
1779. First Universalist church organized at Gloucester, Mass.
1780. Free Baptist Society organized.
1782. Associate and Reformed churches united as Associate Reformed churches.
Settlement of Pennsylvania, with its religious liberty, begun.

- 1782. James Freeman becomes rector of King's Chapel, Boston ; under him it becomes Unitarian.
- 1784. First General Conference of Methodists meets in Baltimore.
Saybrook Platform no longer civil law in Connecticut.
- 1785. First association of Universalists meets in Oxford, Mass.
Perfect religious liberty established in Virginia.
First Protestant Episcopal General Convention held in Philadelphia.
- 1789. Roman Catholic See established in Baltimore.
First Presbyterian General Assembly convened in Philadelphia.
- 1790. John Carroll consecrated the first Roman Catholic bishop in the United States.
Methodists organized in Massachusetts.
A Sunday-school society formed in Philadelphia.
- 1792. First New Church (Swedenborgian) organization in America.
Ecclesiastical separation between the German and Dutch Reformed churches ; each takes on new form and life.
First community of Shakers in this country, Mount Lebanon, N. Y.
- 1794. First General Synod of Dutch Reformed Church.
- 1800. First camp-meeting held in America ; a new era of revival work.
Evangelical Association originated about this time.
United Brethren organized.
- 1801. Plan of Union between Congregationalists and Presbyterians (until 1852).
- 1805. Henry Ware, Unitarian, chosen professor of divinity at Harvard.
- 1806. Cumberland Presbyterians expelled from Synod of Kentucky.
- 1808. Andover Theological Seminary founded by Congregationalists.
- 1810. Christian Church started.
Cumberland Presbyterian Church started in Kentucky.
American Board of Commissioners for Foreign Missions established.
- 1813. Union American Methodist Episcopal Church organized in the South.
- 1814. First General Association of Baptists meets.
- 1816. American Bible Society organized in New York.
African Methodist Episcopal Church organized in Philadelphia.
African Methodist Protestant Church comes into existence.
- 1818. General Convention of New Church (Swedenborgian) organized.
Connection of church and state wholly abolished in Connecticut.

1819. Sermon of the Rev. W. E. Channing in Baltimore that crystallized the Unitarian movement.
1820. African Methodist Episcopal Zion Church organized in New York.
1824. American Sunday-school Union formed, and Sunday-school work begun on a large scale.
1826. Welsh Calvinistic Methodist Church first brought to this country.
1827. First Disciple church formed in Pennsylvania.
- 1827-28. Hicksite Friends organized.
1828. Methodist Protestants expelled from Methodist Episcopal Church.
1830. Church of God becomes distinct organization.
Mormon Church organized.
1833. Separation of the two branches of the Reformed Presbyterian Church.
Complete separation of church and state in Massachusetts.
1835. Adventists organized about this time.
1837. Presbyterian General Assembly abrogates the Plan of Union.
1838. Old and New School (Presbyterian) separation.
1840. German Evangelical Synod of North America organized.
1843. Wesleyan Methodists withdraw on account of slavery.
1844. Southern Baptists begin separate organization.
1845. Seventh-day Adventists arise.
Methodist Episcopal Church South organized, separating from the parent body on the question of slavery.
About this time spiritualists arise.
1846. Evangelical Alliance founded.
1851. Young Men's Christian Association organized (begun in London in 1844).
1852. First conference of Reorganized Church of Jesus Christ of Latter-day Saints (Mormon).
Plan of Union ended (begun in 1801).
1854. Christian Church South started.
1858. United Presbyterian Church formed.
1860. Free Methodists form a separate organization.
1861. Presbyterian Church South separates from the Northern Assembly.
1863. General Synod of the South (Lutheran) formed.
1864. Christian Union churches organized.
1866. Mrs. Mary Baker Eddy claims to have discovered the science of healing.

1867. General Council (Lutheran) organized.
1869. Old and New School Presbyterians effect a union.
Cumberland Presbyterian Church, Colored, becomes separate organization.
1870. Colored Methodist Episcopal Church organized.
1872. Lutheran Synodical Conference formed.
1873. Reformed Episcopal Church organized.
Present system of International Sunday-school lessons adopted.
1879. First Christian Science church established, with Mrs. Eddy as pastor.
1880. Salvation Army introduced into this country.
1881. First Christian Endeavor Society organized in Portland, Me., by the Rev. F. E. Clark, D.D.
1886. Protestant Episcopal General Convention in Chicago adopts four articles as a proposed basis of union of the denominations.
Lutheran General Synod of the South, with others, becomes the United Synod of the South.
1888. Chicago articles of union adopted by the Anglican Church bishops at Lambeth Palace, England.
General Conference of Age-to-come Adventists formed.
1889. Division occurs in the United Brethren Church.
1891. Split occurs in the Evangelical Association, and the United Evangelical Church formed.
Second Ecumenical Council (Methodist) meets in Washington, D. C. (first in London in 1881).
1893. Meeting of the Parliament of Religions in Chicago.
First colony of Waldenses come to this country and settle in North Carolina.
1896. American Volunteers, under Mr. and Mrs. Ballington Booth, separates from the Salvation Army.
The Christian Catholic church organized in Chicago by Rev. John Alexander Dowie.
1897. Colored Presbyterians of the South organized into a separate body.

SUMMARY OF DENOMINATIONS

ADVENTISTS.—Originated with the preaching of William Miller, about 1835, who proclaimed the near and personal return of Christ. They believe that the kingdom is to be set up on the earth, which is to be refined with fire, and that Christ is to come in person before the millennium. They baptize by immersion. They accept the Bible and for the most part interpret it literally. Some observe the seventh and some the first day of the week as Sabbath. Some set a time for the second coming of Christ; others do not. Some teach conditional immortality. There are six separate bodies of Adventists: Evangelical, Advent Christians, Seventh-day, Church-of-God, Life and Advent Union, Churches of God in Jesus Christ.

ALBRIGHTS.—See Evangelical Association.

AMISH.—See Mennonites.

BAPTISTS.—Their principles originated in Europe; but the American Baptist churches owe their origin to Roger Williams, who came here from England, and finally settled in Rhode Island, about 1636. Their distinctive principle is that only believers are to be baptized, and that the only true baptism is immersion. Their teachings are evangelical; polity independent. There are thirteen bodies.

In 1844 the **SOUTHERN BAPTISTS** separated on slavery issues.

FREE BAPTISTS date from 1780. They are Methodists in theology, emphasizing free will to accept divine grace, and are open-communionists.

PRIMITIVE or **ANTI-MISSION BAPTISTS**, once known as "Hard-shell Baptists," are opposed to missions, Sunday-schools, and all human contrivances.

SEVENTH-DAY BAPTISTS date from 1671. They teach that the seventh day of the week should be observed as the Sabbath.

Other branches are: Colored, Six-principle, Original Freewill, General, Separate, United, Baptist Church of Christ, Old Two-seed-in-the-Spirit Predestinarian Baptists.

BRETHREN.—See Plymouth Brethren, River Brethren, United Brethren, and Dunkers.

CAMPBELLITES.—See Disciples of Christ.

CATHOLIC APOSTOLIC CHURCH (called Irvingites, after Edward Irving, their most distinguished founder).—It was formed about 1835, and in this country about 1850. They accept the ancient creeds, and teach the near approach of the second coming of Christ. Elaborate organization.

CATHOLICS.—The Roman Catholic Church was established here by settlers from Spain, France, and Great Britain. The head of the church is the Pope, the vicar of Christ and the successor of St. Peter. Under him are the clergy. All utterances of the Pope *ex cathedra* are infallible. Clergy are celibates. They have seven sacraments; worship liturgical.

CHRISTADELPHIANS.—Originated with Dr. John Thomas, who came to this country about the middle of the present century. Reject the doctrine of the Trinity; teach that immortality is conditional; that baptism by immersion is necessary to salvation; that Christ is coming to the earth to set up His kingdom.

CHRISTIAN CATHOLIC CHURCH.—Organized in Chicago by Rev. J. A. Bowie, February, 1896.

CHRISTIAN REFORMED CHURCH.—See Reformed Church in America.

CHRISTIAN UNION CHURCHES.—Organized, in 1864, by those opposed to the Civil War and to political preaching. Their principles are: the oneness of the church of Christ; Christ the only Head; the Bible the only rule of faith and practice; good fruits the only condition of membership; Christian union without controversy; each local church to govern itself; partizan preaching discountenanced.

CHRISTIAN SCIENTISTS.—Organized by Mrs. Mary Baker G. Eddy, in 1879. They teach the science of healing. Have had a considerable growth.

CHRISTIANS (not the same as Disciples, q.v.).—This denomination grew out of the union, in 1810, of three distinct movements that had for their aim simple Bible teaching: one among the Methodists in Virginia, one among the Baptists in Vermont, and one among the Presbyterians in Kentucky. In teaching they are evangelical. They practise immersion, but are liberal open-unionists. In polity they are independent.

The CHRISTIAN CHURCH SOUTH was organized in 1854, but they are now practically united in all parts of the country.

CHURCHES OF GOD (often called by others Winebrennerians).—Became a distinct organization in 1830, as the result of the revival preaching of the Rev. John Winebrenner, of the German Reformed Church. In polity they are like the Methodists; they recognize only the immersion of believers as baptism; they practise washing of the disciples' feet; their only creed is the Bible without note or comment.

CONGREGATIONALISTS.—Congregational churches were planted in this country by Independents from England. The first to come were the Pilgrims

in the "Mayflower" in 1620, having sojourned a few years in Holland. Each local congregation manages its own affairs, but is in fellowship with the others; councils, conferences, and the like are only advisory. In teaching they are evangelical, and have no established creed, but generally accepted confessions; baptize usually by sprinkling.

COVENANTERS.—See Reformed Presbyterian Churches, under Presbyterians.

DISCIPLES OF CHRIST (often called Christians, sometimes called Campbellites).—Grew out of a revival movement in Kentucky and Tennessee, and the work of Alexander Campbell. First church formed about 1827. In polity same as Congregationalists; baptize by immersion; teaching evangelical and simple, and based on the New Testament; observe the Lord's Supper every Sabbath.

DUNKERS (or German Baptists; known among themselves always as Brethren).—They came first from Germany about 1726, where they originated with the preaching of Alexander Mack, a Pietist. They endeavor to follow closely what they believe to be the plain teaching of Scripture; baptize by immersion, plunging three times head foremost; practise foot-washing. There are three divisions: Conservatives, Progressives, and Old Order Brethren.

DUTCH REFORMED.—See Reformed Church in America.

EPISCOPAL.—The Protestant Episcopal Church was established in this country by members of the Church of England. The government of the church is vested in the clergy,—bishops, priests, and deacons,—having, however, representative bodies—the general and diocesan conventions, and the vestry of each local church or parish. They hold to the apostolic succession of the ministry, the High-church party especially insisting upon it. Their doctrinal basis is the Thirty-nine Articles; special prominence is given to the Apostles' Creed; their worship is liturgical.

The REFORMED EPISCOPAL CHURCH was organized, in 1873, by members of the Low-church party who were opposed to ritualistic tendencies and to the restrictions against non-episcopally ordained clergymen.

EVANGELICAL ASSOCIATION (sometimes known as Albrights).—Originated with the preaching of the Rev. Jacob Albright, of the Methodist Church, about 1800, among the Germans of Pennsylvania. In government, teachings, and worship they are like the Methodists.

The church is now divided into two bodies. The seceders are known as the UNITED EVANGELICAL CHURCH.

FREE BAPTISTS.—See Baptists.

FREE METHODISTS.—See Methodists.

FRIENDS (or Quakers).—They came from England, where they originated with the preaching of George Fox. The central thought of their teaching is "the divine Spirit in the heart of every man." This is their inner light.

They do not baptize, nor have the Lord's Supper. Silent communion is acceptable worship.

The HICKSITES are the liberals among them.

GERMAN BAPTISTS.—See Dunkers.

GERMAN EVANGELICAL PROTESTANT CHURCH.—No synodical organization, but association of ministers. In teaching liberal and rationalistic.

GERMAN EVANGELICAL SYNOD OF NORTH AMERICA.—Organized in 1840. Represents the state church of Prussia, which is a union of the Lutheran and Reformed bodies.

GERMAN REFORMED.—See Reformed Church in the United States.

HICKSITES.—See Friends.

LATTER-DAY SAINTS.—See Mormons.

LUTHERANS.—Came to this country from Germany, where the church originated with the Reformation of Luther; Lutherans from other countries also came. The government of the church is in the hands of each local congregation, with councils and synods having delegated powers. The Bible is the only infallible rule of faith and practice, the Augsburg Confession being a correct exposition of it. A liturgy is provided, but there is liberty in its use.

There are four large divisions of Lutherans: General Synod, United Synod of the South, General Conference, and Synodical Conference; also twelve independent synods.

MENNONITES.—Came from Holland, the first in 1683, where they originated with the preaching of Menno Simons. They are a plain people, practise the washing of the saints' feet, and baptize by pouring. Their teaching is evangelical; polity is Presbyterian.

There are twelve divisions, the AMISH MENNONITES being second in point of numbers; they drew off, under Jacob Ammen, on the subject of church discipline.

METHODISTS.—Methodism was the result of a movement, begun at Oxford, England, to purify the religious life of that time. The chief movers were John and Charles Wesley. Methodism was brought to America about 1760. The government of the church is by conferences and meetings of officers; bishops are superintendents; the ministry is itinerant, and they have also local preachers and exhorters. In teaching they emphasize free will to accept divine grace, lay stress on holiness of character, have spiritual fervor and revival methods. Class-meetings and probation of candidates for membership are features. Worship is non-liturgical. There are several divisions, the METHODIST EPISCOPAL being the original and the largest.

The METHODIST EPISCOPAL SOUTH separated, in 1848, on the slavery question.

METHODIST PROTESTANT.—Expelled, in 1828, because of opposition to office of bishop and desire for lay representation. Have no bishops, but presidents of annual conferences. Itinerancy regulated by conferences, and not limited.

FREE METHODISTS.—Organized in 1860 by those expelled from the Methodist Episcopal Church. Their purpose was to restore the simplicity of Wesleyan Methodism in doctrine and practice. Have no bishops; oppose expensive churches, rented pews, and secret societies.

WESLEYAN METHODISTS.—Withdrew from the Methodist Episcopal Church in 1843, because of strict views on slavery. In local affairs churches are independent, but they have annual and general conferences. Itinerancy arranged by mutual agreement.

CONGREGATIONAL and INDEPENDENT METHODISTS are Congregational in polity and Methodists in teaching and antecedents.

PRIMITIVE METHODISTS came direct from England, where they originated with those who advocated camp-meetings, which were opposed there.

There are the following separate colored Methodist bodies: African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, Union American Methodist Episcopal, African Union Methodist Protestant.

MORAVIANS.—Originated in Moravia in the fifteenth century. The first Moravians came to this country in 1735. Their government is similar to the Episcopal, but their bishops are not diocesan. They have no formal creed; emphasize life above belief; preëminently a missionary church. Their worship is liturgical.

MORMONS.—Originated with Joseph Smith and Sidney Rigdon, about 1830. Government is hierarchical. Teaching is found in the Book of Mormon. They baptize by immersion. There are two divisions: the Church of Jesus Christ of Latter-day Saints, found principally in Utah, and the Reorganized Church of Jesus Christ of Latter-day Saints. The former until recently practised polygamy (perhaps now secretly). The latter claim to be the true followers of Joseph Smith, and deny the genuineness of the revelation of polygamy.

NEW CHURCH.—This is the name adopted by the New Jerusalem Church, or Swedenborgians. Introduced here by the followers of Emanuel Swedenborg. First organization in America in 1792 at Baltimore. Each congregation has much liberty in government, but general oversight by associations. Worship partly liturgical. Teaching elaborate: man's life is the divine presence freely communicated to him; spirit of man has form; no resurrection of the natural body; heaven consists in a good life and the charity and faith that inspire it, hell in burnings of false and evil life within.

PLYMOUTH BRETHREN.—Originated in England about 1830. Simple

organization. Have no church buildings—use halls. No paid ministry. Teaching for the most part Calvinistic.

PRESBYTERIANS.—Were among the early settlers, especially those who came from Scotland and the north of Ireland. First presbytery in America was organized in 1705. The government is vested in representative bodies—session, presbytery, synod, General Assembly. In teaching, emphasize divine sovereignty and lay stress upon sound doctrine. Doctrinal standard is the Westminster Confession. Worship is non-liturgical. There are several divisions.

PRESBYTERIANS SOUTH came out of the above in 1861, on political issues. Teaching and polity the same.

CUMBERLAND PRESBYTERIANS.—Expelled from the Synod of Kentucky in 1806, because a few of their ministers were ordained without the customary qualifications; organized in 1810. Originally more liberal in teaching than the parent body. The **CUMBERLAND PRESBYTERIAN CHURCH, COLORED**, is a separate organization.

UNITED PRESBYTERIANS.—Formed by the union of the Associate and Associate Reformed churches, in 1858. Psalms only sung in worship; denounce secret societies; very conservative in teaching and practice.

REFORMED PRESBYTERIAN CHURCHES.—Two branches (separation occurred in 1833): **SYNOD OF THE REFORMED PRESBYTERIAN CHURCH IN AMERICA**, and **GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, or COVENANTERS**. Former forbid members to vote or hold political connection; latter permit members to exercise their own discretion. Both denounce secret societies and sing only psalms in worship.

ASSOCIATE PRESBYTERIANS.—Came from Scotland; strict in teaching and worship.

PROTESTANT EPISCOPAL.—See Episcopal.

QUAKERS.—See Friends.

REFORMED CHURCH IN AMERICA (or Dutch Reformed Church, as it is often called).—Came from Holland. First organization at New York in 1628. Polity and teaching similar to the Presbyterians. Doctrinal standards the Heidelberg Catechism and the Canons of the Synod of Dort. Their worship is semi-liturgical, a few forms being prescribed.

The **CHRISTIAN REFORMED CHURCH** is a branch of a church of the same name in Holland, which separated from the established church in 1835 for the purpose, as they declared, of greater purity in doctrine and polity, and was brought by emigrants to America.

REFORMED CHURCH IN THE UNITED STATES (or German Reformed Church).—Came from Germany. First synod formed in 1747 in Pennsylvania. Polity, teaching, and worship substantially the same as the preceding. Emphasize sacraments and catechetical instruction.

REFORMED EPISCOPAL.—See Episcopal.

RIVER BRETHREN.—They are closely allied to the Mennonites, coming to this country from Switzerland. Their name is probably derived from baptizing in the river. There are three small branches.

SALVATION ARMY.—An organization begun by the Rev. William Booth in London in 1878, and introduced into this country two years later. Military organization; teaching evangelical, of the Methodist type.

VOLUNTEERS, organized by those who left the Salvation Army in 1896, led by Ballington Booth and wife.

SCHWENKFELDERS.—Originated with the followers of Kasper von Schwenkfeld, a nobleman of Germany, in the fifteenth century. Only a few hundred in this country.

SHAKERS.—Followers of Ann Lee, born in England. First community in this country in 1792. Strict celibates; live in communities; reject doctrine of the Trinity; worship with peculiar forms.

SPIRITUALISTS.—Began with demonstrations in the Fox family about 1848. Claim to receive communications from the departed.

SWEDENBORGIANS.—See New Church.

SWEDISH EVANGELICAL MISSION COVENANT.—A union of two Swedish Lutheran synods in 1885, led by Dr. Waldenström. United for the purpose of furthering missionary enterprises. Have simple basis of faith.

UNITARIANS.—Arose from a theological split chiefly among Congregationalists, although the first church was formed from the first Episcopal church in New England. Teach the oneness of God, and reject the doctrine of the Trinity; Jesus and the Bible purely human; more radical now than at first. Each congregation independent, as with the Congregationalists.

UNITED BRETHREN.—Originated with the preaching of Philip William Otterbein, of the Reformed German Church, and Martin Boehm, of the Mennonites. Organized in 1800. Polity similar to the Methodists. No bishops, but superintendents; one order of clergy; ministry itinerant; teaching evangelical; worship non-liturgical.

A division occurred in 1889, the minority objecting to the revision of the constitution and confession.

UNITED EVANGELICAL.—See Evangelical Association.

UNITED PRESBYTERIANS.—See Presbyterians.

UNIVERSALISTS.—Originated with the preaching of John Murray, at one time a Methodist preacher, who came to America in 1770. First church organized in 1779. Have a modified Congregational polity; each parish is bound to observe the laws enacted by State and general conventions. Teach the final reconciliation of all souls to God; believe in one God, revealed in one Lord Jesus Christ, and in one Holy Spirit of grace. Worship non-liturgical.

VOLUNTEERS.—See Salvation Army.

WALDENSTRÖMIANS.—See Swedish Evangelical Mission Covenant.

WELSH CALVINISTIC METHODIST.—Brought to this country about 1826 from Wales. Historically belongs to Methodists, but is Presbyterian in teaching and polity.

WINEBRENNERIANS.—See Churches of God.

DENOMINATIONAL GROUPING

I. According to Origin

WITH reference to their origin, the denominations may be placed in two groups—the transplanted and the indigenous.

1. The *transplanted* denominations (that is, those which came here from organized bodies in the Old World, or the elements of which came) are :

Baptists—parent body.	Presbyterians—parent body.
Catholic Apostolic.	Primitive Methodists.
Congregational.	Protestant Episcopal.
Dunkers.	Reformed Church in America.
Evangelical Synod of North America.	Reformed Church in the United States.
Friends.	Reformed Church, Christian.
German Evangelical Protestant.	River Brethren.
Lutherans—parent body.	Roman Catholics.
Mennonites.	Salvation Army.
Methodist Episcopal.	Schwenkfelders.
Moravians.	Shakers.
New Church.	Welsh Calvinistic Methodists.
Plymouth Brethren.	

2. The *indigenous* denominations (that is, those that grew up in the United States through schism, secession, expulsion, or some new teaching) are :

Adventists—all branches.	Disciples.
Baptists—all but parent body.	Evangelical Association—both branches.
Christadelphians.	Lutherans, the branches of.
Christian Union.	Methodists, Congregational.
Christians.	Methodist Episcopal South.
Church of God.	Methodist, Free.
Colored churches.	

Methodist Protestant.	Presbyterians, United.
Methodists, Wesleyan.	Reformed Episcopal.
Presbyterians, Cumberland.	Unitarians.
Presbyterians, Reformed.	United Brethren.
Presbyterians South.	Universalists.

II. According to Polity

There is considerable difficulty in classifying the denominations with reference to their government, because of the variations, in many cases very slight. But we may place them in three groups with some degree of exactness, noting the variations as they occur:

1. *Hierarchical* (power vested in one man with subordinate functionaries):

Mormons.	Salvation Army.
Roman Catholics.	

2. *Representative* (the management of affairs is vested in representative bodies):

Protestant Episcopal (in part prelati- cal, having much power vested in the order of the clergy—bishops, priests, and deacons).	Evangelical Association—both branches.
Reformed Episcopal.	Presbyterians—all branches.
Methodists—all branches (large power in the hands of bishops and minis- ters).	Reformed Church in America.
United Brethren.	Reformed Church in the United States
	Christian Reformed Church.
	Moravians.
	Church of God.
	Volunteers.

3. *Independent* (the management of affairs is in the hands of the individual congregations; each church is independent, but in fellowship with the others):

Congregational.	with delegated powers, but each congregation is independent).
Baptists—all branches.	Similar are the
Disciples.	Universalists.
Unitarians.	New Church.
Christians.	Mennonites.
Christian Union.	River Brethren.
Adventists—all branches except Sev- enth-day.	Dunkers.
Friends.	Seventh-day Adventists.
Christadelphians.	Wesleyan Methodists.
Lutherans (have councils and synods	

III. According to Worship

It is in this particular that people are wont more especially to note the differences. Some churches have certain forms; others have different forms; some more, some less. There are several groups into which the denominations may be placed with reference to forms and methods of worship. First, as to the general form of worship, there are three groups:

1. *Liturgical* (prescribed forms of worship):

Moravians.	Reformed Episcopal.
Protestant Episcopal.	Roman Catholics.

2. *Semi-liturgical* (prescribed forms used in part):

Lutherans.	Reformed Church in America.
New Church.	Reformed Church in the United States.

3. *Non-liturgical* (no prescribed forms):

Adventists.	Evangelical Association.
Baptists—all branches.	Methodists—all branches.
Christadelphians.	Plymouth Brethren.
Christian Union.	Presbyterians—all branches.
Christians.	Schwenkfelders.
Church of God.	Unitarians.
Congregational.	United Brethren.
Disciples.	Universalists.
Dunkers.	

The mode of baptism separates the denominations into three groups:

1. Those who *pour*:

Roman Catholics.	Mennonites (reject infant baptism).
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2. Those who *immerse*:

Baptists—all branches.	Christadelphians.
Disciples.	Mennonites—some branches.
Adventists.	Mormons.
Dunkers.	Christians (will use other mode when preferred).
Church of God.	

3. Those who *sprinkle*:

Congregationalists.	Methodists—all branches.
Presbyterians—all branches.	United Brethren.

Reformed Church in America.	Moravians.
Reformed Church in the United States.	Christian Union.
Lutherans.	Plymouth Brethren.
Evangelical Association—both branches.	Universalists.

The following denominations practise *feet-washing* :

Seventh-day Adventists.	Church of God.
Dunkers.	United Baptists.
Mennonites.	

Roman Catholics have seven sacraments; Protestants have two. Some churches pass the elements at the Lord's Supper, as the Presbyterians, Congregationalists, and Baptists; some go to the altar, as the Methodists and United Brethren. Some observe the sacrament every Sabbath, some once a month or once in two months. The Friends do not baptize nor celebrate the Lord's Supper; they spiritualize all forms.

IV. According to Teaching

It is when we come to the subject of doctrine that the difficulty of grouping is found. A classification will not be attempted; not because the differences are so great and so many, but because they are really so few. There is, of course, a wide difference between the orthodox denominations and the liberal; but within the bounds of each of these oftentimes the divergence is so slight as to be scarcely appreciable except to the theologians. There are wider separations between the members of the same denomination, in some cases, than between different denominations. As President Hyde has said: "Between Congregationalists, Presbyterians, Methodists, Baptists, and Episcopalians, doctrinal differences are insignificant. Not one in a hundred of the members of these churches could state the differences in doctrinal views which separate them." * The differences, where they exist, come from leaning to one phase or the other of the same truth—of emphasizing one aspect more than another. Presbyterian and Reformed churches generally emphasize divine sovereignty; Methodists emphasize free will to accept divine grace; Congregationalists and Baptists sometimes lean to the former, more often to the latter view. Unitarians are the so-called liberals, who eliminate the supernatural and emphasize morality; Universalists emphasize the final reconciliation of all men to God. The impossibility of making satisfactory groups will be readily seen. The various teachings have been noted in presenting the denominational characteristics.

* Article in "Forum," April, 1893.

STATISTICS OF DENOMINATIONS IN THE UNITED STATES

DENOMINATIONS.	Founded.	Churches.	Ministers.	Members.
Adventists and branches	1835	2,262	1,713	90,946
Baptists	1639	40,658	27,257	3,824,038
" Seventh-day	1671	109	123	9,205
" Free	1780	1,640	1,423	93,087
" Primitive		3,530	2,130	126,000
Catholics, Roman	1565	14,526	10,911	8,271,309
Christians	1810	1,300	1,200	120,000
Christian Scientists	1879	343	3,500	40,000
" Union	1864	294	183	18,214
Churches of God	1830	600	450	40,000
Congregationalists	1620	5,625	5,465	630,000
Disciples of Christ	1827	10,029	5,780	1,051,079
Dunkers and branches	1720	1,100	2,665	101,000
Episcopal, Protestant	1612	6,183	4,678	659,268
" Reformed	1873	115	111	10,000
Evangelical Association	1800	1,792	1,524	115,465
Friends, Orthodox	1661	830	1,298	90,921
" Hicksite	1827			
German Evangelical Synod	1840	1,130	878	194,618
Latter-day Saints (Mormons)	1830	600		259,000
" " Reorganized	1852	500	2,000	40,000
Lutherans and branches	1669	10,901	6,693	1,524,288
Mennonites and branches	1683	1,262	2,042	109,088
Methodist Episcopal	1766	26,114	17,468	2,851,525
" Episcopal, South	1845	13,919	11,882	1,482,665
" Protestant	1828	2,294	2,716	182,583
" Free	1860	708	908	28,135
" Wesleyan	1843	565	600	18,600
" Colored	1870	1,794	2,784	r'p't'd, 512,750
Moravians	1735	112	120	14,220
New Church (Swedenborgians)	1792	99	101	6,496
Plymouth Brethren	1830	314		6,661
Presbyterians, Northern	1644	7,631	7,129	960,911
" Southern	1861	2,816	1,393	211,694
" Cumberland	1806	2,915	1,872	175,642
" United	1858	950	895	123,541
Reformed Church in America	1628	634	654	107,960
" " United States	1747	1,653	1,039	234,612
River Brethren	1750	111	179	4,739
Salvation Army	1880	716	2,444	50,000
Spiritualists	1848	334		45,030
United Brethren	1800	4,249	2,328	243,183
Unitarians	1819	455	535	70,000
Universalists	1779	1,006	773	50,744
Volunteers	1896	200	650	7,000

